

THE NONCONFORMIST.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Eccliaastical Affairs.

"BROKEN LIGHTS."

Our little systems have their day,
They have their day, and cease to be;
They are but broken lights of Thee,
And Thou, O Lord, art more than they.

THE *Saturday Review* in an article headed "Dissidence of Dissent," and in the spirit of the old proverb, "Any stick is good enough to beat a dog with," has been amusing itself and its readers with a somewhat jocose satire upon the number and variety of sects in England outside the pale of the Established Church. Following *Whitaker's Almanac* for 1876 and 1877, it gives the number at 143, but remarks, "If we were to put the whole number of separate denominations at 150 we should not run much risk of being at all above the mark," and upon the phenomenon, the figures of which it thus estimates, it subsequently makes such observations as have occurred to it. It is tolerably evident that they were not conceived in the spirit of kindness. So far as we can gather from their obvious drift, they were not intended to do Nonconformists good. They may, nevertheless, be useful to us. They call attention to an aspect of religion in its mode of working in the present day, the *tout ensemble* of which is apt to escape notice, but which is certainly well worth serious consideration. It suggests thoughts which, although at present too immature to work out in practice, tend to prepare the minds of men to occupy vantage ground in the future in regard to the ultimate realisation of Christian union.

The topic is one which we willingly make over to the satire of the *Saturday Review*. Looking at the long list of separate denominations into which Christian society in England has become divided, one cannot deny that—on the surface at least—the subject is one which does not lack a flavour of the ludicrous. It is, so to speak, individualism run mad. It invites ridicule; it deserves chastisement. It has probably been judged of as severely outside the Church of England as from within it. We, at any rate, are not going to interpose in its favour. We are pained by the fulness of its manifestation, whether here or in America. Various convictions upon religious subjects are not to be regarded as in themselves evil; but if all varieties of conviction crystallised themselves in separate organisations for their maintenance and extension, it cannot be doubted that, in the main, the unity which the Christian spirit un-

ceasingly craves becomes proportionately difficult, if not impossible, of realisation.

"The first remark that occurs to one," says the *Saturday Review*, in relation to the facts which it has had under its notice, "is that England, with the possible exception of North America, is the only country in the world which exhibits the variations of Protestantism on so large a scale." Ireland is ecclesiastically divided into three broad lines, Catholics, Protestants, and Presbyterians. Scotland has the Establishment, the Free Kirk, and the United Presbyterians. On the Continent any considerable variety of Church organisation beyond the cognisance and regulation of the State may be said to be all but unknown. Accepting the facts alluded to by the *Saturday Review* as, in the main, well-founded, we are bound to ask—What then? What inference is to be drawn from them? In any religious or even ecclesiastical sense is Scotland or Ireland or the Continent to be congratulated as rising superior to England and Wales? Are two or three denominations which, like Aaron's Rod, swallow up well nigh every other distinction in the field, much more to be desired than 120 or 150, as the case may be? In some respects, no doubt, and those by no means without their high value, unity of organisation, particularly if it expresses unity of faith, of spirit, and of practice, may be ranked amongst the higher class of national blessings. But where there is not, as a matter of fact, this unity of faith what then? More corporate unity may be, and often is, an instrument of more harm than good—crushing frequently the spirit of free inquiry, tending always to dictatorial habits in regard to liberty of opinion, favourable to immovability and inflexibility of form, and generative of the very life and soul of sacerdotalism. We are not by any means convinced that Scotland, for instance, would gain any appreciable advantage for the progress of religious thought, or for the energies of religious action, were all her three organisations of Presbyterianism to be fused into one. Nor, if we could imagine England under the religious guidance of a single denomination only, do we see that, however it might gain in political and social power, it would possess any superior spiritual conditions for the diffusion of Christian belief and feeling.

It is admitted even by the *Saturday Review* that many of the sects into which society in England is divided differ from each other by the merest trifle. They exhibit the perversities of individualism and the possible vagaries of conscientious minds far rather than the healthy demands of spiritual life. The differences which separate them one from another are not fundamental, but superficial only. They belong rather to the age in which we live than to any deep distinction of feeling in those who exhibit them. They remind us of innumerable wavelets which ripple the surface of the sea on a calm day. Let any great storm arise and they will disappear, giving place to huge billows which may thunder upon the strand. So these little sectarian organisations may be looked upon as the cor-relatives of the right of private judgment in an age of criticism. Possibly they have either local or, here and there, national uses while they remain. The time, however, may not be far distant when some enormous pressure from without upon English religious opinion may

blend them all into one body—a body the practical unity of which will not demand the extinction of minor differences of faith. This aspect of the subject was not very likely to serve the obvious purpose of the *Saturday Review*. The writer of the article to which we allude very soon lets the reader see that he has looked only on the ridiculous side of the matter. We do not object to his having exposed this, but we think that the exposure calls for some presentation of other and graver sides of the question concerned.

CHURCH ESTABLISHMENT WITHOUT CHURCH GOVERNMENT.

RECENT experience goes far to prove, what indeed all ecclesiastical history, excepting only a few miserable intervals of spiritual paralysis, would suggest, that to establish a Church by law is one thing, and to govern it by law is another, and a much more difficult thing. To an Erastian temper incredulous as to the masterful energy of religious zeal, that time honoured phrase "the Church as by law established" is mainly attractive because of the security it suggests against inconvenient ebullitions of individual eccentricity or sectarian aggressiveness. A law-abiding nation, we are told, has a clear right to take guarantees that the average Christian, indifferent to theological strife about words, shall enjoy his respectable Church ordinances in peace, untroubled by metaphysics on the one hand or superstition on the other; and the admirable invention of a Church swathed in legal forms is the only possible method by which so desirable an end can be secured. It has, however, become needless for practical men any longer to waste their time in discussing such a theory of "the power of God unto salvation." It is removed entirely into the region of abstractions, where young men's debating societies are accustomed to seek their topics of discussion. The question whether a Church governed by law, in respect of its doctrines, ceremonies, and discipline, is better or worse than a Church managing these things on the voluntary principle, has no more bearing upon actual life now, than the question whether Plato's Republic or More's Utopia be the preferable form of a political constitution. We have two Churches established by law. But to say that they are governed by law, would only be to imitate that non-natural use of language by which legally established creeds are now adapted to the expression of any and every form of belief or unbelief of which the human mind is capable. It is the law that clergymen should periodically read the Athanasian Creed; but as a matter of fact, they do so, or omit it, at their pleasure, no man daring to make them afraid. What the law is as to the celebration of mass in the "Protestant" Church of England we dare not undertake to say, for it seems to have puzzled the best lawyers of the day. The common impression, however, is that not only the doctrine of Transubstantiation, but any superstitious reverence for the elements of the Lord's Supper, is clean contrary to English law. Yet, if those elements are not distinctly worshipped in hundreds of churches at the present day, kneeling and prostration have no significance. The clergy are required by law to believe substantially the Thirty-nine Articles, and the whole supernatural system implied in the Prayer-book. But it is mere

matter of notoriety that all shades of belief may be found amongst them, from Romanism—with the sole exception of Papal supremacy—on the one hand, through all degrees of Rationalism and Unitarianism, to blank Positivism on the other. The state of things north of the Tweed is not quite so chaotic; but the spirit of resistance to Erastianism is there much more openly manifested; and, for fear of utter disintegration, the Government has been obliged to confer on the communicants congregational rights utterly at variance with the principle of Establishment. Nor has this concession been found to be sufficient. The Free Kirk is not only unappeased, but irritated, and a rumour now reaches us that a bold claim is to be made by a powerful section in the Establishment for the complete spiritual independence demanded by Dr. Chalmers.

Under these circumstances, if consistency were to be expected from partisans, we might fairly expect the adherents of Erastianism to give their support to disestablishment. Their theory requires a Church governed by law. And a Church governed by law has become a sheer impossibility. What they get instead is a chaos of sects, all demanding the support of the State on their own terms. There is not the least prospect of concession or submission on the part of these Established sects. And it is increasingly clear that there are only two alternatives before us, either disestablishment—as we understand it, which necessarily involves disendowment—or the continuance of the form of Establishment, with an entire surrender of all claim to government by law. It is of no use to retort upon us, as some superfine theorist is sure to do, that the law necessarily retains its supremacy over property and the trusts under which it is held, and also over the terms under which every clergyman holds his office. Of course it does. But that is the case also with the Free Churches, which on every point of earthly law must, in the last resort, if they are ill advised enough to bring themselves into such a position, make their appeal to constitutional tribunals. But it is only playing with the subject to say that this makes disestablishment impossible. The Free Churches stand in one relation to the national Government, the Established Churches in another. The special position of the latter involves many privileges, especially the exclusive use of property intended for the general benefit. And these privileges are, according to the letter of the law, conditioned on submission to special restrictions, which, in the case of Free Churches, do not exist. The proposal to which many circumstances now point, is to do away with these restrictions while the privileges are retained.

It is well that our readers should be warned on this subject; for we indicate no shadowy danger. The Scotch Patronage Act was, as Mr. Gladstone pointed out, a distinct step in this direction. And, as we have already hinted, there seems reason for surmising that the next step may be a bolder one. According to the *Weekly Review*, a number of Established Church leaders, in conference with at least a few Free Church ministers, have concocted a scheme, according to which the spiritual independence of the Kirk is to be the subject of a declaratory Act of Parliament. The plot may seem ridiculous; but more foolish things have been embodied in law by the present Government; and forewarned is forearmed. The same temper is shown, if not more boldly, at least more contumaciously, on this side the Tweed, where the proposal is to neutralise the law by the simple process of unanimously disobeying it. Thus Canon Trevor wrote the other day a long letter to the *Times*, in which he proves to his own entire satisfaction, that the Public Worship Regulation Act was altogether a mistake, and that bishops are entirely out of place in endeavouring to enforce the legal conditions under which they hold office. In one respect he takes our own position; for he maintains the Government of the Church by law to be absolutely impossible. "Where the law is certain," he observes, "and the intention beyond dispute, the prosecutions for Nonconformity have seldom answered the expectation of their authors. Where both can be contested for twenty years, it is wiser to drop the controversy." His inference is that bishops should confine themselves entirely to the spiritual weapons of argument, exhortation, and rebuke. Quite so; but we venture to add another suggestion, that they should at the same time surrender the pay they receive for the administration and enforcement of a rigid system of law. An additional step was taken last Sunday in the development of this new ecclesiastical policy by the Rev. Mr. Tooth, of Hatcham. This gentleman, for disobedience to an order made by the new court for ecclesiastical cases, had been visited by an inhibition. But supported by his friends,

he treated with contempt this audacious interference of an earthly court with his spiritual responsibilities. Before an excited and crowded congregation, with the Rev. Mr. Mackonochie and others like-minded at his side, he ostentatiously assumed the vestments and went through the actions forbidden by the law. Nor did he appear in the least degree to underestimate the seriousness of the conflict which he thus challenged. In fact, the prospect of committal to Maidstone Gaol for contempt of court was rather pleasant than otherwise. It is with this martyr spirit, whether false or real, that the law has now to reckon; and if it comes off victorious it will be almost the first time in the history of the world. The danger is, that when the contest grows at once harassing and humiliating to the dignity of national authority, some insidious measure will be introduced into Parliament, saving prestige and privilege, with loaves and fishes, but totally surrendering all claim to govern a refractory Church. At that time let Nonconformists remember the cry of Oliver Cromwell, when he saw the foe moving down from the heights above Dunbar.

THE DISESTABLISHMENT MOVEMENT.

WELSH MEETING AT MANCHESTER.

A Welsh public meeting was held at the Chorlton Town Hall, All Saints, on Tuesday evening, under the presidency of J. F. Roberts, Esq., in connection with the branch of the Liberation Society in this city. The weather was very unfavourable; there was a good attendance, and the proceedings were of an enthusiastic character. Disturbances having been created at former meetings of the society, a staff of police was in the hall at the commencement of the proceedings, but the meeting having been called by a Welsh placard, the Tory lambs did not appear, and, therefore, the police were soon dispensed with. The chairman was supported by the Revs. T. Gray, Manchester; Joseph Jones, Menai Bridge; A. J. Parry, Cloughfold; David John, Manchester; E. Edwards, Swansea; William James, B.A., Manchester; Richard Roberts, Manchester; Mr. J. F. Alexander (secretary to the local branch of the Liberation Society), Mr. Hugh Rowlands, Mr. Solomon Murray, Mr. R. Roberts, Mr. E. P. Roberts, &c. Letters of apology for non-attendance were read from the Revs. Dr. Rees, John Lewis, and Herber Evans, Mr. T. Geo. and Gobebydd, all of whom expressed their approval of the objects of the society, and regretted their inability to attend this, the first public meeting of the newly-organised Welsh branch of the Liberation Society, and hoped that success would attend it.

The CHAIRMAN in the course of his opening speech said that eight years ago he had presided over a similar meeting, and that during that period great progress had been made. Though they had a warm regard for the Church of England as a Christian Church, they believed that its connection with the State was a barrier to its usefulness, and that the carrying out of the principle of religious equality would nurture among all Christians a spirit of unity and co-operation. Some who accepted these principles held aloof lest they should give offence. Their forefathers did not act in that spirit, and he hoped they would all struggle for the maintenance of the truth.

The Rev. J. GRAY then proposed the following resolution:—

That this meeting, representing the Welsh residing in Manchester and Salford, is of opinion that the Church of England and Wales should be disestablished and disendowed.

In the course of his speech he said that while that resolution would no doubt be accepted by all present, their movements might be criticised by a Welsh dean. But common-sense was not always to be found under a hat with a turned-up brim. He regarded the union of Church and State as unnatural, unjust, and unholy. In seconding the resolution, the Rev. JOSEPH JONES spoke of the connection of religion with the governments of the earth as at variance with the spirit of the Gospel, and that the Church was degraded by such an alliance. Our sovereigns were called Defenders of the Faith, though it was well known that some of the most corrupt and immoral of men had occupied the throne of England. He gave illustrations of the scandals arising from the sale of livings, and referred to the fact that the Church was under the control of a Parliament composed of men of diverse religions, or of no religion at all. Thus the Church was degraded and her usefulness impaired. The clergy were often promoted on political grounds alone. While a large number of them, who did the most laborious work, received often less than 100*l.* a year, 150,000*l.* was divided amongst some twenty-eight of their luckier brethren. Then there were deans and canons, with large incomes, but little to do, who shared between them 160,000*l.* Thus the spirit of pride and arrogance was fostered, while many of the clergy had to endure hardships. The large revenues absorbed by the State Church, estimated at five millions or more, ought to be employed for the benefit of all the subjects of the realm, including the Welsh people. They did not want one penny to support their own religious views, nor for the maintenance of any religious opinions. The Rev. A. J. PARRY, in supporting the resolution, said that the Church,

instead of being a bulwark against Popery, was the nursery of Ritualism. Nor did it secure uniformity, while in Wales it did not supply religious means for one-fourth of the population. The resolution was carried unanimously.

The Rev. DAVID JOHN moved the next resolution, as follows:—

That a committee be appointed to stir up the Welsh people to support the Liberation Society.

He believed the majority of the Welsh in Manchester were as sound in the faith as those in Wales; but the difficulty in that city was that they had no Welsh organisation through which they could make their voices heard and influence felt. To remedy that was the object of that meeting. The Bishop of Manchester, who was liberal on every other subject but that of State Churchism, in his last charge to his clergy, had stated that disestablishment was further off now than in 1873, and that they had nothing to fear in that direction. Now he (Mr. John) was of opinion that if they rose to their duties as Welshmen—and he had some faith in the names on the list proposed for a committee—the bishop would soon have to change his opinion, and that his next charge would be of another kind. He wished the Bishop of Manchester understood the Welsh language, and that a copy of the *Welsh Banner* and *Times of Wales*, containing a report of that meeting, could be read by him. The English press had failed to convert him, but he hoped the Welsh press would do so. The Rev. E. EDMUNDS seconded the resolution, which was carried unanimously.

A resolution of thanks to the deputation—viz., the Rev. Joseph Jones (Menai Bridge) and the Rev. A. J. Parry, was proposed by the Rev. W. JAMES, B.A., seconded by the Rev. R. ROBERTS, and passed. An English address, explaining the objects of the society, by Mr. J. F. Alexander, the local secretary, and a vote of thanks to the chairman, brought a very successful meeting to a close.

CONFERENCE AT NOTTINGHAM.

On Monday of last week a local conference was held in the Albert Hall here, Mr. E. Gripper (Chairman of the School Board) presiding. The *Daily Express* gives a report of the proceedings. The CHAIRMAN stated the object of the Conference, and then said that papers would be read with the view of eliciting discussion.

The first paper was by Mr. W. WRIGHT on "The Present Position of the Liberation Movement and our Relation thereto." In the course of the paper Mr. Wright said there was no question as to the duty of Nonconformists, but at present there was, admittedly, a period of political indifference, arising from various causes, chiefly a want of united aim among the real leaders of the Liberal party. Temporal prosperity also had something to do with it, while also there was the unnatural alliance of the parson and the publican. After enlarging upon these points, the writer remarked that the fall of the Beaconsfield Administration was, he believed, already decreed. They had now to cultivate the virtue of patience, and to unite the ranks of the Liberal party, and the day of disestablishment would come. A resolution pledging the meeting to further action was moved by Mr. WRIGHT, and seconded by Mr. ALLESBROOK; after which Mr. J. Sweet, Mr. Arnold Goodliffe, the Rev. J. Williams, and Mr. ex-Sheriff Renals addressed the meeting, and the resolution was carried.

The next paper was read by the Rev. W. WOODS, on "The best methods for promoting the movement in Nottingham during the present season." The paper was an expansion, with some drastic remarks on the Conservative administration, of the following resolution, which was moved by the reader:—"That in view of the present condition of public opinion in regard to the Eastern Question, it is undesirable to attempt in Nottingham, during the present season, any special agitation as to the desirability of the disestablishment and disendowment of the English Church, but the conference is of opinion that by lectures in the villages, the introduction of the subject for debate to working men's societies and young men's classes, the free distribution of tracts, the wise use of the public press, and the careful and kindly training of our boys in Free Church principles, the Liberation movement may be effectually promoted, and the way prepared for public agitation at a future and more favourable time." Mr. Councillor STEVENSON, the Rev. G. H. MALINS, and Mr. T. B. ASTON spoke to the resolution, which was carried.

The third paper was read by the Rev. E. MEDLEY, B.A., on "The principles at stake as serving to indicate the spirit in which the Liberation movement should be carried on." The paper was of a very thoughtful character, and urged a kindly spirit of advocacy on national principles. The Rev. F. S. WILLIAMS and others followed, and the conference broke up with votes of thanks.

MR. KEARLEY IN CORNWALL.

LAUNCESTON.—On Monday, the 11th, Mr. Geo. Kearley delivered the first of a series of lectures in Cornwall, in the Western Rooms here, on the "Plea for Religious Equality." The Rev. J. Bamford presided, and there was a large and most respectable audience. At the conclusion of the lecture, which was very well received, a local committee was appointed for the more vigorous prosecution of the society's work in the neighbourhood. Mr. A. Fraser, Mr. R. Peter, and others speaking for the motion.

CAMELFORD.—On Tuesday, the 12th, Mr. Kearley lectured in the Assembly Rooms here to a crowded and eagerly-attentive audience on "Disestablishment;" Mr. J. Wakefield in the chair. It was a first meeting, and excited great interest. At the close of the lecture there was an animated but friendly discussion, which concluded with a very cordial vote of thanks.

TRURO.—On Wednesday Mr. Kearley was in the Assembly Rooms of this the future cathedral town of Cornwall. The Rev. E. E. Fisk was in the chair, and the audience good. The lecture was received with great enthusiasm. At its close the Rev. J. Ensell, local clergyman, spoke in opposition, but commenced by highly complimenting Mr. Kearley on the fairness and conciliatory tone of his address. The friends of the society were greatly pleased, and speak of the meeting as the best they have ever had.

LOSTWITHIEL.—On Thursday Mr. Kearley lectured to a densely-crowded audience in the Bank Chapel Schoolroom here, the Rev. E. Stevens in the chair. The lecture was very well received, and cordial thanks given unanimously.

PENZANCE.—Mr. Kearley finished his week's work by a lecture in St. John's Hall here on Friday. The night was very wet and stormy, and the large hall was only about half full; but the audience was thoroughly sympathetic and very hearty. Mr. A. L. Wills presided, and opened with a brief but excellent speech. Messrs. J. Tancock, E. C. Whitehurst, and others, took part, and there was some little discussion. Cordial thanks closed the proceedings.

MR. FISHER IN NORTHUMBERLAND.

Mr. Fisher delivered five lectures in Northumberland last week.

NORTH SHIELDS.—On Monday, says the *Newcastle Daily Chronicle*, he delivered "a singularly able" lecture, in the Assembly Rooms here on the right of the nation to deal with her ecclesiastical endowments. Mr. Robert Forth was in the chair, and there was a large attendance. The lecture was received with great applause. There was some opposition in the meeting, but the persons had not courage to get up and speak. The subsequent speakers in favour of disendowment were the Rev. A. Norris, the Rev. S. Sherwood, and the Rev. H. V. Williams.

SOUTH SHIELDS.—On Tuesday Mr. Fisher lectured in the Free Library Hall here, Mr. Alderman Strachan presiding and several leading friends on the platform. The *North and South Shields Gazette* gives a good report of the lecture, which was received with mingled feelings, some applause but some hisses, the interruptions being characterised by the chairman as "a disgrace to South Shields." Votes of thanks were carried by a large majority; the Rev. W. Hanson and the Rev. Metcalfe Gray speaking to them.

HEXHAM.—The *Hexham Courant* devotes two columns to a report of Mr. Fisher's lecture in the Town Hall there, on Wednesday when Mr. E. Ridley presided. The lecture was evidently exceedingly well received. At the close Mr. John Hope and the Rev. J. A. Watts addressed the meeting.

GATESHEAD.—Mr. Fisher was in the Town Hall here on Thursday, when there was a large audience, Mr. Brewis Eldon presiding. Here, too, according to the local report, the lecturer was well received. Mr. Councillor Dexter moved a disestablishment resolution, which was carried by an overwhelming majority.

MORPETH.—We have received the following from a correspondent:—"On Friday evening (Dec. 15) the Masonic Hall, Morpeth, was fairly filled by a very attentive audience, who listened with marked interest to a lecture by Mr. John Fisher, of London (organising agent of the Liberation Society), 'On objections to disestablishment considered.' The subject was treated by the lecturer with striking clearness, fairness, and deliberation, and the convictions of the meetings were expressed by a unanimous vote of thanks to the lecturer, and in favour of disestablishment. The Rev. David Young ably presided."

MR. GORDON IN NORTH STAFFORDSHIRE.

Last week Mr. Gordon had a most successful series of five meetings in North Staffordshire, the whole district having been ignited. Thanks to the Rev. Thomas Cocker, Stoke-upon-Trent, for all the arrangements, made in the face of many difficulties.

NEWCASTLE-UNDER-LYME.—On Monday evening, in the Town Hall here, Mr. Alderman Williams presiding. Interruptions from the first by an adjoining vicar and his friends, and, at length, a perfect bear-garden, lasting till eleven o'clock. There were shameful proceedings, and great indignation in the district. There are long reports and descriptions in local papers.

CHESTERTON.—On Tuesday evening Mr. Gordon was at the Miners' Hall, Rev. W. M. Beeby in the chair. There was a large audience, and most of the same persons present, but were restrained by a larger preponderance of friends. This was a first meeting. There was a most responsive hearing, and great interest, several persons, including the vicar, questioning at the close.

SILVERDALE.—On Wednesday evening Mr. Gordon was in the Temperance Hall, Mr. Viggers in the chair. This was again a first meeting, and again same opponents present, including the cleric, but there was a crowded and sympathetic audience, and a great triumph every way. After long questioning

and resolution, an amendment was pressed but ignominiously defeated.

TUNSTALL.—On Thursday evening here, the Rev. Mr. Jarrat presided with great tact. There was a large and hearty audience. Opponents again, including the Rev. Mr. Norman, of Marston Vicarage, organising secretary of the Staffordshire Church Defence Association. There was great enthusiasm at times.

LONGTON.—On Friday evening, at the Town Hall here; Mr. Coun. Carryer presided. There was a good muster of friends, but a strong array of opponents, especially clerical. Interruptions occurred at the outset, but the chairman dealing fairly with them and Mr. Gordon the same, the lecturer got through. Mr. Norman again questioned, and also three other clerics, amid great excitement, Mr. Gordon demanding the instant withdrawal of certain words about the society, or their proof.

This week Mr. Gordon is at Torquay, Plymouth, Devonport, Kingsbridge, and Brixham.

LUTON.—On Wednesday evening, Dec. 5, Mr. J. Fisher lectured in the Town Hall to a large and enthusiastic audience on the "Church Property Question." Mr. P. Wootton presided, and he was well supported by the leading Nonconformists in the district. The lecture was much appreciated, and a very earnest request was made for another visit. Resolutions approving of the lecturer's views were carried unanimously.

HASTINGS.—The Rev. W. Barker lectured on the 5th for the All Saints' District Liberal Association, on "Disestablishment: What it is and what it is not." There was a considerable and attentive audience. Mr. Councillor Winter occupied the chair, and there was an influential attendance. The lecture, which is well reported in the *Hastings and St. Leonards Chronicle*, was evidently prepared with great care, and was very comprehensive in character. It was received with great appreciation.

BIRTLEY, COUNTY DURHAM.—On Monday evening, Dec. 4, at the Co-operative Hall, Birtley, a lecture was delivered by the Rev. James Browne, B.A., on the "Principles and aims of the Liberation Society." This was the first meeting in the place on the subject, and the attendance was not very large, yet a resolution was passed in favour of disestablishment, and a fuller meeting was promised for next lecture.

RATEY.—Mr. Hipwood lectured in the Primitive Methodist Chapel on Monday, Dec. 11, Mr. T. R. Warner, of Leicester, in the chair. Although a bright day had been followed by a dark showery evening, there was a tolerably good attendance, and cordial votes of thanks were passed to the lecturer and chairman. In this village a Land Society has recently been established, the members of which hope to get their own cottages, and, as Parliamentary electors, help on the good cause with their votes—a course which in other villages the working-men might well follow more generally than they are yet doing.

CHESTER-LE-STREET.—On Dec. 6 Mr. Browne lectured in the Co-operative Hall, which was well filled. The subject was the "Arguments of Church Defenders." Mr. H. B. S. Thompson presided. A disestablishment resolution was carried by a large majority.

ACCRINGTON.—The Rev. Charles Williams lectured in the Mechanics' Hall, on the 13th, on "The Church of England and Methodism." The Rev. G. Charles (Wesleyan) presided. The local report says that "the real object of the lecture appeared to be an endeavour to induce the Wesleyan body to join the ranks of the Liberation party." Dr. Stock, Mr. Hoyle (Wesleyan), and Mr. Andrew afterwards spoke, Mr. Hoyle saying that a great change was going on amongst the Methodists, and concluding by saying, "We are coming."

HORBURY.—On the 14th, Mr. Williams addressed a meeting here, in the course of which he replied to the letter of the Rev. John Sharp, the vicar, in this month's *Parish Church Magazine*, in an able and conclusive manner. Mr. J. Marshall, a Churchman, presided, and said that when there was much controversy in Wakefield a few years ago he heard Mr. Williams several times, and he had great pleasure in presiding on that occasion. He was decidedly in favour of disestablishment. A few questions were asked, to which Mr. Williams replied. Mr. Andrew then gave an address on the work of the society, and the duty of giving it earnest support. The Rev. J. Perkins, of Ossett, spoke briefly in seconding the vote of thanks. Although there were two religious services in the village, there was a good attendance.

NEW COLLEGE, LONDON.—The second of the series of meetings of Nonconformist students now being held by the Liberation Society took place on the 8th inst. at New College, St. John's Wood. The deputation consisted of Mr. Carvell Williams and the Rev. G. D. Macgregor, of Paddington. After those gentlemen had delivered short addresses, they invited questions to elicit further information. The students freely availed themselves of the opportunity, and an interesting conversation followed, the subject of disestablishment evidently being a topic in regard to which information was chiefly desired. The deputation received a warm vote of thanks for their visit.

NEWLYN, PENZANCE.—On Saturday, Dec. 14th, E. C. Whitehurst, Esq., of Madron, delivered a lecture in the Primitive Methodist Chapel, to a good audience, on the "History of the Free Church of Scotland, looked at from a Disestablishment point of view." The lecture was highly appreciated,

and cordial invitation was given for the lecturer to come again, and deal with the question of the English Church.

THE BISHOP OF ELY AND THE LIBERATION SOCIETY.

The following correspondence has been forwarded to us for publication:—

No. 1.—THE REV. J. H. LUMMIS TO THE BISHOP OF ELY.

"Wisbeach, Dec. 5, 1876.

"My Lord,—In the *City of Ely Standard* (and other papers) there appears what professes to be a report of your sermon, preached in Ely Cathedral on the preceding Sunday, on behalf of the Church Defence Society.

"As the district representative of the Liberation Society, my attention has been called to that report, and I shall be greatly obliged to your lordship if you will kindly inform me—

"(1.) Whether or not that report is a correct and reliable one?

"(2.) What recent publication of the Liberation Society it is that you refer to, and quote, concerning the objects of the society as set forth in your discourse?

"I shall be obliged by an early reply, and am, my lord, &c.,

"J. H. LUMMIS."

No. 2.—THE BISHOP'S REPLY.

"Palace, Ely, Dec. 7.

"Sir,—In answer to your letter, the Bishop of Ely has requested me to say that he has not seen the report of his sermon on Church Defence to which you refer, and that he makes it a rule never to correct, or take any notice of, newspaper reports of his sermons or speeches.

"Yours faithfully,

"ARTHUR P. EVANS, Chaplain.

"The Rev. J. Lummis."

No. 3.—TO THE BISHOP OF ELY.

"Wisbeach, Dec. 12, 1876.

"My Lord,—I regret that absence from home has forbidden my earlier acknowledgment of your lordship's communication.

"As the report to which I alluded has not come under your notice, I now enclose a copy of it, which I respectfully submit to your lordship's attention.

"And, notwithstanding the rule you plead, I do submit that in this case you should either repudiate, or substantiate, its utterances.

"For, if the report be incorrect, it is not right that your lordship should bear the discredit of the utterances it attributes to you; but, if it be correct, I am prepared to show that your imputations are unfounded and untrue.

"I therefore renew my questions, and shall look for an early reply:—

"(1.) Is the enclosed a correct report of your sermon?

"(2.) What is 'the recent publication' of the Liberation Society, to which, in that sermon, your lordship refers?

"I am, &c.,

"J. H. LUMMIS."

No. 4.—THE BISHOP'S REPLY.

"Palace, Ely, Dec. 14.

"Sir,—I am requested by the Bishop of Ely to acknowledge your letter of Dec. 12, and to inform you that he adheres to his former answer.

"Yours faithfully,

"ARTHUR R. EVANS, Chaplain."

No. 5.—FROM THE REV. J. H. LUMMIS TO THE BISHOP OF ELY.

"Wisbeach, Dec. 18, 1876.

"My Lord,—I beg to acknowledge your lordship's answer; and have only now to add, that I think it desirable to send this brief correspondence to all the journals which inserted the report to which it refers.

"I am, &c.,

"J. H. LUMMIS."

DR. MELLOR AND "WHY MEDDLE?"

We briefly reported, a week or two since, that Dr. Mellor (of Halifax) had delivered a lecture with this title at Southport, but had not space for more than a brief reference. Since then Dr. Mellor has delivered the same lecture at Halifax to a large audience, with Mr. Alderman Wayman in the chair. In commencing the lecture he referred to a misapprehension concerning the objects of the Liberation party:—

There seems to be a widespread misapprehension that there exists in our country an organisation whose special purpose it is to compass the destruction of a certain spiritual institution. That organisation is said to be the Liberation Society, and that institution is said to be the Church of England. And it is this misapprehension, however it have arisen, and by whatever means it may have been propagated, which created an alarm and passion which are but little favourable to the investigation of truth. Now, for myself I know of no organisation which is animated by such a malignant aim. And I know of no purely spiritual institution which could in the long run be damaged by such an organisation even if it existed.

The lecturer proceeded to distinguish between the two aspects of the Church of England:—

The Church of England means two things; there two things are wholly different, and these two different things are often confounded. When men, therefore, speak of the Church of England, it is well that both they and their hearers should know in which of the two senses they are using the phrase, or both they and

their bearings will be in danger of great confusion. Let us explain in a word or two what I mean. The Church of England means, in one sense of the expression, a certain religious institution, which has a certain polity called Episcopalian, with a peculiar type of bishops termed diocesan bishops, with certain orders of ministers termed bishops, priests, and deacons, with a certain body of creed comprised mainly in the Thirty-nine Articles, with a certain form of service and special offices contained in the Prayer-book. This is the Church of England as a religious or spiritual institution. It is not difficult to form a distinct conception of it as constituted of these things. The present Episcopalian Church in Ireland answers, in fact, substantially to this description, and also the Episcopal Churches in America. Now, so far as I am aware, there is no organisation in our land that desires to interfere with the Church of England contemplated as a spiritual institution. Individual Christians of other denominations may entertain their own opinions as to some things in the Church of England even as a religious body; they may differ from its polity, they may differ from its creed, they may differ from its forms of worship; but they do not enrol themselves, and they have no right to enrol themselves, as members of a society for the purpose of dictating to the members of the Church of England what shall be their polity, their doctrine, or their ritual. But the expression "Church of England" means something else and something different from this. It means a certain religious body of which the Queen is governor—whose bishops are elected by the Queen, that is, by the Prime Minister for the time being—whose doctrine and ritual are authorised by Parliament—a religious body which is under State patronage and control, and which is as completely subject to the administration of the State as the army or the navy. When we speak of the Church of England in this sense, we mean the Church of England as by law established; and when we speak of the Church of England in this sense, we speak against the legal relationship, and that alone.

Why was it, was next asked, that they were advocating the separation of the Church from the State? Dr. Mellor remarked first that if the Liberation Society were dissolved disturbances would not cease, for Episcopalianism were sounding the trumpet of disestablishment within the very walls of their fortress. As regards Nonconformists they would surrender none of their rights or faculties. "That," he remarked, "an Established Church belongs to the nation, is amenable to the nation, can be discussed by the nation, and can be disestablished by the nation, the nation has given proof too recent and striking to be forgotten, in its action towards the Irish branch of the once United Church of England and Ireland." After detailing a recent conversation upon this subject with a Churchman, and referring to the acknowledged right to discuss other public institutions of the country, the lecturer said:—

If, therefore, we, as Nonconformists, be asked, as we are with defiance and disdain, why we meddle with the Church of England, our answer is, because it is the Church of England, because this is its name, because it is this by law, because it bears the national seal, and cannot therefore be withdrawn from national discussion until that seal is removed: because it is described in legal documents, and in the Queen's coronation oath itself, "the Protestant Church of England as by law established," because its Act of Uniformity was passed in the Parliament of the people of England, and could have had no existence apart from such sanction, because its Prayer-book is a schedule of that same Act of Parliament; because its new Lectionary has been recently authorised by Parliament, because the Worship Regulation Bill has been passed by a Parliament consisting of Episcopalian, Presbyterian, Independents, Catholics, Unitarians, Jews, and men of no religious faith whatever; because the bishops, by whomsoever consecrated, are elected and appointed by the Prime Minister really, if nominally by the Queen; and because no change of any importance in the government of the Church, none in its creed, none in its forms of worship, can take place without the consent of the people's Parliament. The members of the House of Commons are sent there to do whatever business requires to be done. Of this business, a considerable portion is, as you know, ecclesiastical, and not only ecclesiastical, but connected with the Church of England. Upon such business every member at that House has an equal right to speak and vote, a Nonconformist equally with a Conformist, and if when any Nonconformist speaks upon any measure affecting the Church of England any Episcopalian member of that House were to dispute his right so to do, he would be covered with ridicule, and incur the censure of the Speaker for daring to interfere with the privileges possessed in common by every member of that honourable House. Now, what a Nonconformist member may do in the House of Commons every Nonconformist person in the realm may do outside the House, namely, discuss the affairs of a Church which bears the national stamp and seal. I feel that I should owe you an apology for the extent to which this defence of our position and right has gone were it not that the confusion which I have sought to dissipate has invaded so many minds. When our Episcopalian neighbours ask, "What right have you as Dissenters to discuss our Church?" We answer—Because in law it is not your Church any more than our Church, and can never become your Church so long as it is established, and all its affairs have to be settled from time to time by the Legislature of the nation, in which we have the same right to speak and vote as you. The House of Commons knows no difference between member and member as to their absolute and equal right of vote and suffrage on every question which comes before that House, whether it be a liquor bill or the creation of a new episcopal see, a sanitary bill or the Athanasian Creed, a Thames embankment bill or the burial service, a fishery bill or the Thirty-nine Articles.

Dr. Mellor next referred to the national character of Church property, illustrating his argument by various facts, especially the national disendowment of the Church of Ireland. He then argued that the Established Church was at present "betraying the national trust." He referred to the

national intention to establish a Protestant Church, and proceeded to show by various quotations and references that this trust was being violated. This brought on an apt reference to the attitude of the Roman Catholic Church with respect to disestablishment:—

That body went in solidly for the disestablishment of the Irish Church, because, among other powerful reasons, it was seen that there was no hope of their ever attaining a recognised ecclesiastical supremacy in Ireland. The Irish branch of the Established Church was intensely Protestant and evangelical, and gave no signs of imitating in its forms of worship the Romanism by which it was surrounded. One of the pleas set up for its continued existence was that it was a witnessing and missionary church, and this consideration was alleged to counterbalance the mere fact of its numerical inferiority. But the attitude of the Roman Catholics in regard to the Established Church of England is wholly different. It is clear from the remarks made by one of the Roman bishops in England that there is no present intention on their part to move in the direction of disestablishment. And why? Not because they hate Protestantism less, but because they love Rome more. Their hostility to all churches, whether established or disestablished, or unestablished, which are in heresy and schism, is not abated and cannot abate. They repudiate the orders of the Church of England, and proclaim its hierarchy to be a phantom hierarchy. The Protestant Bishop of Manchester is informed by the Romish Bishop of Salford that he is neither bishop nor priest. Whence, then, all this tenderness towards the Established Church, as established, by the Romanists? It requires no ghost to come from the grave to expound this mystery. The Romanists are satisfied with the work which is being done for them by the priests of the Church of England. Matters could not be proceeding better. Benedictions, sign of the cross, eastward position, the Real Presence, hymns to the Virgin, prayers for the dead, auricular confession, and priestly absolution; admirable! admirable! they say. These things could not be better taught by Cardinal Manning or the Pope. "Let the State still prop up the hierarchical ladder. By no means disestablish the ladder. We intend to be up it ourselves very soon. The cathedrals and parish churches were built out of Roman Catholic money, and we mean to have them back again. Roman Catholic archbishops once consecrated the Kings of England with the holy oil: they shall do it yet again. Only—keep up the ladder—keep up the ladder; do not disestablish the Church; do not say that no Church shall have legalised supremacy and prerogative; proclaim not the doctrine of the equality of all religions in the eye of the law, or our hope is gone." This is the present condition of things in our country.

After an emphatic and eloquent reference to the influence of Romanism on the political, social, and religious life of the people, Dr. Mellor concluded:—

But if, by your supineness, or your over-weening confidence in the healthy robustness of the Anglo-Saxon intellect, you allow this system to spread, your children and your children's children will not crown your memories with blessings, but will load them with reproach and shame. They will say Our fathers sacrificed a freedom which their fathers won in prisons and at the stake. They saw, amid the blaze of noon, the chains forging by which we now are bound. Are you prepared to lie under this reproach? If not, rise as free men, and demand that an era shall be inaugurated which, while it will give liberty to all faiths, will take none under the patronage of law, and thus wrong every member of the nation whose conscience is affronted. Thus act, and you will transmit to your children a nobler and richer heritage than you yourselves receive.

As at Southport, so at Halifax, the lecture was received with the greatest applause.

THE NEW SEE OF TRURO.—The Rev. Edward White Benson, D.D., Chancellor of Lincoln Cathedral, who has been nominated to the newly-founded Bishopric of Truro, to which the county of Cornwall is annexed as his diocese, is a moderate High-Churchman, and Honorary Chaplain in Ordinary to Her Majesty in 1873. He is Examining Chaplain to the Bishop of Lincoln, and is known as one of the contributors to "The Speaker's Commentary on the Bible," and was for some time Headmaster of Wellington College.

THE PROPOSED SEE OF LIVERPOOL. was the chief subject at a conference of the Rural Deanery of Prescot, on Thursday last. It is proposed to divide the See of Chester, with the sanction of Bishop Jacobson, and to create a Liverpool diocese with a large endowment. Two clergymen made an energetic protest against highly-paid bishops. Something much below 100,000*l.* would, they contended, be sufficient for the purpose. They did not want prince-bishops—men with palaces, large incomes, and a seat in the House of Lords. What the Church needed was a supply of missionary overseers who would be content to do the work for 1,500*l.* or 2,000*l.* a year. This view, however, met with no sympathy from the other members, and the 100,000*l.* party carried all before them. There appears to be very little doubt that Liverpool will obtain its bishop. It is a mere matter of money, and the rural dean said on Thursday that "he thought the money was forthcoming." At the same conference it was stated that there is some prospect of the Government introducing a bill next session for the creation of some half-dozen new bishoprics to be about equally divided between the Southern and Northern provinces. Lincoln and Lichfield are among the dioceses in the former province for which some measure of this kind is thought to be necessary; while as regards the northern side of the Trent, Chester, Durham, and Ripon (or York), are, no doubt, the sees for whose supervision it is deemed expedient to make additional provision.

ECCLESIASTICAL SUBSIDIES IN CEYLON.—We learn by the latest advices from Ceylon that the four unofficial members of the Legislative Council who lately voted for the discontinuance of the ecclesias-

tical grants have presented a protest against the decision of the council, which has been forwarded to the Colonial Office. They assert that the principle laid down by Her Majesty's proclamation to the inhabitants of India, viz., that none of Her Majesty's Indian subjects should be in any way favoured, molested, or disturbed, by reason of their religious observances, is equally applicable to Ceylon. The subsidies granted to the churches and chaplains are declared to be in contravention of that policy; which is still further violated when it is declared, as it now is, that one of the objects of such appointments is the promotion of missionary efforts in Ceylon. "Considering the different religions prevailing in Ceylon, the expediency of ceasing all ecclesiastical votes is much greater than in other colonies, such as Jamaica, Bahamas, and especially the Cape Colony, where the British Government has already sanctioned the policy we advocate." In the larger towns, where the Episcopal and Presbyterian chaplains are chiefly found, the congregations are as well able to provide religious ministrations for themselves as are the poorer classes. It is stated in conclusion that "a large number of Ceylonese of all religions feel keenly the injustice of the present state of things"—which can be terminated only by its complete abandonment.

THE HATCHAM RITUALISTS.—On Sunday morning the inhibition of Lord Penzance was affixed to the door of St. James's, Hatcham. An enormous congregation gathered at the service. Bishop Claughton, however, did not appear, and the service proceeded precisely in the former manner, the celebrant being the Rev. A. Tooth, who thus unmistakably threw down the gauntlet to his ecclesiastical superiors. The rev. gentleman also delivered a sermon, the text being from the Gospel of the day, Matt. xi. 9, "But what went ye out for to see? A prophet? Yea, I say unto you, and more than a prophet." Mr. Tooth discoursed briefly on the life of St. John the Baptist, and commented on the wonderful spiritual power derivable from a life of suffering. In allusion to the alleged "persecution" of himself, he said there was never a time when the Church gave them more hope. Strength was being stored up within her sufficient for the contest before her. No one could doubt that a great conflict was approaching which concerned all believers in revealed religion. It was no question between Protestantism and any other form of negative belief. The conflict fast closing in upon them would be between Christianity and infidelity. There must be no false issues raised now. The rev. speaker warned his hearers to guard against the expression of mere contempt for those who in this matter despised them, and concluded by remarking that in regard to the word "defiance," of which he had lately heard so much, he did not know what it meant. He understood what "duty" was, and he had a theory as to a priest's duty. He could understand, too, the position of a priest at the head of his people, clothed with a paramount obligation, and striving in weakness of body and soul to do his best to fulfil the obligation laid upon him by the Chief Pastor of souls; and when unholy influence was brought to bear upon that priest for merely doing what he had done for years, he did not call the priest's resistance "defiance"—he called it simply doing his duty.

THE CLERGY AT PUBLIC DINNERS.—The Vicar of Arundel (the Rev. G. Arbuthnot) declined to attend the annual Christmas Show Market dinner at Arundel, on somewhat novel grounds. In a correspondence which has taken place between the reverend gentleman and the secretary of the committee (Mr. Roberts) he refers to the fact that last year, although he was present, a Roman Catholic priest was asked both to say grace and return thanks, and did so. He adds: "I considered it my duty publicly to protest against this want of recognition of the Established Church. I did so because at a public dinner in my parish, and in the absence of any of my superiors, I consider that I am the official representative of the Church of England, and that, therefore, when a minister of another church is invited to officiate instead of me, the insult is not personal to myself, but to the Church I represent. Believing it, therefore, no private and personal matter, but a public one, if the same course is pursued this year, I must, if present, again protest. I think then, that if the committee, who I suppose arrange such matters, intend to repeat the arrangements of last year, I shall best consult my own feelings, and those of gentlemen who think with me, by not going to the dinner. I ask you, therefore, of your courtesy, and for the benefit of all concerned, to inform me beforehand of what is going to be done in the matter of asking God's blessing on the dinner." The vicar further alludes to the pointed omission of the toast of "The bishop and clergy" from the list. To this letter the secretary replied that the Duke of Norfolk had signified his intention of taking the chair, and adds:—"The chairman is responsible as to whom he asks to say grace before dinner, or to say grace after, and not the secretary or committee. Secondly, in reference to the toast of 'The bishop and clergy,' the committee have not arranged the toasts; but I don't think the usual list will be departed from." The secretary further suggests that "grace before and after meat should be sung." To this the vicar replied that he must decline being present, adding, "To prevent misunderstanding, allow me to state that my reason for declining to be present at the dinner is not the omission of the toast, which is simply a want of courtesy, but your deliberate refusal to recognise my official position, for which, although you may

put it upon the chairman, I consider the committee responsible." The correspondence ends with a note from the secretary, denying "that by any word or expression I deliberately refused to recognise your official position as an Anglican priest of the Church established by Act of Parliament." He adds, with reference to the toast of "The bishop and clergy," "My personal views are that it is not a toast for an agricultural dinner; in fact, it is not given at the Lord Mayor's dinner and many others."

Religious and Denominational News.

DR. M'KERROW'S JUBILEE AT MANCHESTER.

A meeting was held at the Reform Club on Monday evening, under the presidency of Mr. S. Watts, for the purpose of presenting to the Rev. Dr. M'Kerrow the public testimonials that have been subscribed in celebration of the jubilee of his ministry in Manchester. The testimonials consisted of a scholarship, founded in his name, in connection with the Manchester School Board, several volumes of books, an elegant tea urn of Greek design, and an address. Among those present were the Mayor of Manchester (Mr. Alderman Heywood), Mr. Jacob Bright, M.P., Messrs. B. Armitage, R. Leake, H. Lee, H. S. Leppoc, J. A. Bremner, R. Hardwick, J. Fox Turner, Stanway Jackson, Dr. John Watts, W. Mather, E. J. Broadfield, W. Hughes, John Kingsley, Jesse Bryant, Alexander Ireland, and Miss Becker.

In the address, which was read by Mr. B. Armitage, occur the following passages:—

Chiefly we would record the eminent services you have rendered in the spread of religious truth. Many of us who have long been associated with you by attendance on your ministry can testify to the great ability and power and devotedness with which you have discharged the duties of your high and sacred office. Extending, however, far beyond the circle of your own denomination, we gratefully remember the goodwill and cheerfulness with which you have at all times assisted other Christian agencies by your sympathy and kindly services. We cannot refrain from expressing our deep appreciation of the valuable services you have rendered in the advocacy of religious equality. Very great concessions have been obtained through the efforts of the Liberation Society, of which you have been a prominent and distinguished leader. It is no longer made a condition by the law of the land that a man who desires to avail himself of the privileges of our national Universities, or to enter any municipal corporations or the national Parliament, shall make confession of a particular faith. Further, the Dissenting portion of the people, now numbering one-half of the population of the kingdom, are not compulsorily assessed to sustain by Church-rates an institution which is unfriendly and unsympathetic towards them. The most recent move towards the consummation long and patiently looked for has been the disestablishment of the Irish Church; but so far only by way of instalment. The completeness of these reforms will come some day, when the Church of England will be released from all State patronage and control. (Applause.) In reviewing the active and successful part you have taken in debate on this controverted and often excited question, we desire to bear testimony to the fact that you have never permitted yourself, even in the warmth that is incident to it, to be betrayed either in language or manner into a treatment of your adversaries which could lessen the power and dignity of your argument. We would not be unmindful of or ungrateful for the active part you have taken in advocating measures for reforming the mischievous habit of intemperance which still so largely prevails. You have been most zealous in promoting the movement to induce the Legislature to suppress this evil by restricting the traffic which is chiefly sustained by it. Though there may not be entire agreement of opinion among your friends regarding the advantage of such measures, we equally with you deplore the sad results of this ruinous vice, and we warmly appreciate the great services you have rendered in other ways to the cause of temperance by the constant and eloquent appeals you have made from the pulpit and the platform with a view to influence and persuade the people. We are reminded of the vast and now memorable organisation which was set on foot in this city to remove the burdens which the law had laid on the people by forbidding the free importation of food for the purpose of benefiting the supposed interest of a second class. Notwithstanding the absorbing claims of your pastoral duties this enterprise instantly engaged your sympathy and the consecration of your service on its behalf, not only because it was proved to be just and politic for the sake of our commercial welfare, but because it appealed so directly to the conscience that the people should not be denied the full enjoyment and free interchange of the fruits of the earth. It is in our recollection how powerfully you assisted by your voice and your pen the efforts of those illustrious statesmen, Cobden and Bright. (Applause.)

There remains yet to be mentioned another movement to which you have given most valuable aid—namely, the establishment of a system of national and unsectarian primary education for the people. (Applause.) A quarter of a century since you took part in the Lancashire Public School Association, which had this object in view; and though it had no immediate effect, it undoubtedly prepared the way for future legislation, and has now resulted in an act which, though certainly not possessing the breadth and completeness you had advocated, is yet capable, with wise administration, of producing much good. This city, and indeed this country, owes you a great debt of gratitude for your increasing efforts in regard to this question, and we look upon it as a mark of respect and confidence worthily earned that you have been three times elected by your fellow citizens to the office of member of the school board. We look forward to the time when, by the impartial and vigorous application of the law, the condition of the labouring classes will be improved, and the moral tone of society be raised.

Mr. JACOB BRIGHT, M.P., said he was asked to present to Dr. M'Kerrow the subscription, amounting to something like 800*l.*, which was to establish a scholarship in the interests of the elementary schools of Manchester, and also some valuable presents in silver and in books. He hoped that Dr. M'Kerrow's family for many years to come would look with interest and pride upon those presents, and that for many generations the scholarship which Dr. M'Kerrow was about to establish would be of educational use in this city, whilst perpetuating a name which, judging from that meeting, was greatly respected, and which deserved to be held in the very highest estimation. (Applause.) He could not touch upon any great question which had received the assistance of Manchester—and what great national question had ever asked for that assistance in vain?—(Hear, hear)—without being able to ally with it the name of Dr. M'Kerrow. (Hear, hear.)

The Rev. DOCTOR, who was most enthusiastically received, then responded. He said that as a Christian minister he had endeavoured to preach the truth of the Gospel, and respect the rights of individual conscience, and cultivate charity towards all who differed from him in faith, in doctrines, in forms of worship, and schemes of church government. (Applause.) He held that ministers of religion had the right equally with other citizens of taking part in the legislative movements of the country. Did they cease to be men because they were Christians? and had they no right to make this present and evil world better and happier because they spoke of the existence and blessedness of the world to come? (Applause.) Ought it to be to them a matter of little or no consequence whether right or wrong, liberty or oppression, plenty or starvation, honest industry or enforced idleness, peace or war, contentment or disaffection should prevail in our own country or any other part of the world? (Applause.) Referring to the movements with which he had been connected in Manchester, he claimed to have been one of the founders of the Manchester Voluntary Church Association; indeed, he believed it was originated by him. It soon excited a large amount of local interest, and public meetings were held in which the subject of separating the Church from the State was agitated. It kindled the popular feeling in this city on the voluntary payment of Church-rates for enforced exaction, and stimulated the Government to remove certain grievances from which Dissenters suffered. It aided the formation in London of the Anti-State-Church Association, which afterwards, under the name of the Liberation Society, commenced the enterprise throughout the country with which they were all familiar. (Applause.) Turning next to the Anti-Corn Law Association, he might be permitted to state that of the seven gentlemen who first met to form it, and did form it, six belonged at that time to his old Lloyd-street congregation. With the aims of that movement he entirely sympathised, but he did no practical work until Mr. George Wilson urged him, as a minister in Manchester, to set the example of taking his place on the public platform to argue the question on religious grounds. Dr. M'Kerrow sketched the history of the national education movement from the time when Mr. Jacob Bright himself, and four other gentlemen met in the vestry of Lloyd-street Chapel after the rejection of Sir James Graham's Factory Bill. In conclusion, he remarked that during his fifty years' experience in this city not one movement for reform or political and religious improvement in which he had taken part had been extinguished by anything but success. Some measures had been lost to sight and almost to remembrance, but it had been because the great object had been accomplished. Remembering the changes that these measures had produced, they had good reason to have faith in progress, to thank God, and take courage. (Applause.)

The meeting was afterwards addressed by Dr. J. Watts, Mr. J. Kingsley, the Mayor of Manchester, Mr. H. Lee, and Mr. R. Leake.

Young Men's Christian Associations are being extended far and wide. At Melbourne, Australia, the Christian young men have erected a building at a cost of 6,000*l.*

The Rev. Owen Dean Campbell, of Rawdon College, near Leeds, and of St. John's College, Cambridge, has accepted the unanimous invitation of the Baptist Church, Rose-street, Edinburgh, to become their pastor, and will enter upon his work during the coming summer.

The Rev. H. W. Smith, having accepted a most pressing and perfectly unanimous invitation to the pastorate of the Congregational Church, Fleetwood, will close with the present year his five years' happy and successful ministry at Stony Stratford, Bucks.

The Rev. W. J. Holder, having accepted the unanimous and cordial invitation of the church worshipping at Sunbury, Middlesex, has resigned his connection with Blenheim-road Chapel, Hornsey-road, after having laboured there for more than six years. Mr. Holder will commence his ministry at Sunbury on the first Sunday in the new year.

ILLNESS OF DR. PUNSHON.—It is stated on authority that the accounts which have appeared in some journals about Dr. Punshon's illness are exaggerated. He has been suffering from congestion of the lungs, which has promptly yielded to medical treatment. The more serious symptoms have disappeared, and the medical attendant says that abstinence from unnecessary speaking for eight or ten days will put all right again.

THE WEEK OF PRAYER, generally observed nearly all the world over at the suggestion of the British Evangelical Alliance, begins Sunday, Jan. 7. Subjects: Sunday, Sermons—Christian fellowship. Monday—Thanksgiving and confession. Tuesday—Prayer: For the Holy Spirit on the Universal Church, Joel ii. 28—for its deliverance from error and corruption, and its increase of faith, activity, holiness, and Christian charity. Wednesday—Prayer for families—for the unconverted, for sons and daughters at school and college, and for those abroad; for any in sickness, trouble, or temptation, and for those who have been recently "added to the Church." Thursday—Prayer for nations—for rulers, magistrates, and statesmen; for philanthropic and benevolent institutions, for a pure literature, the spread of sound education among the people, and the maintenance of peace. Friday—Prayer for Christian missions to the Jews and Gentiles, for Sunday-schools, and for the conversion of the world to Christ. Saturday—Prayer for the observance of the Christian Sabbath, for the promotion of temperance, and for the safety of mariners. Sunday—Sermons: One Lord, one faith, one baptism, one God, one Father of all.

GLASGOW. — PARK GROVE CONGREGATIONAL CHURCH.—The conversations connected with the opening of this new church and schools was held on the 12th inst., the Rev. Palmer G. Grenville, LL.B., presiding. It was reported that the opening collections had amounted to £260, which the offerings laid on the foundation stone raised to £300. The portion of the buildings at present devoted to church and school purposes would cost the church something over £8,000, of which, notwithstanding the difficulty in getting money through the state of trade, nearly two-thirds had already been raised, which was within a moderate sum of meeting the whole of what the chapel proper had cost, if estimated apart from the schools. The membership already had a considerable addition since the opening, and there was an attendance of between 200 and 300 children in the schools. The Revs. R. Craig, M.A., J. M. Jarvis, James Troup, Dr. Pulsford, A. Goodrich, D. Russell, W. Thomson, and Mr. Geo. Thomson, Baillies Scott and Adams, and Provost Wilson took part in the meeting. The entire buildings, when all devoted to church objects, as is contemplated, will cost £7,500.

MISSIONS IN SPAIN.—A drawing-room meeting on behalf of Protestant missions in Spain was held in the house of Mr. Donald Matheson, Queen's Gate, on Tuesday afternoon. Mr. Matheson presided, and, after prayer by the Rev. Dr. H. S. Paterson, stated that the object of the meeting was to form an association for the purpose of assisting missionary effort in Spain, on an undenominational basis. The Rev. Dr. Dykes, who was the first speaker after the chairman, made an earnest and effective appeal on behalf of Spain as a country which had strong claims upon the sympathy of British Christians. He was followed by Mr. J. B. Gillies, of Edinburgh, and Mr. Hugh M. Matheson, who has recently returned from Spain, and who gave a more hopeful account of the prospects of Evangelical Christianity in that country than is generally entertained by those who have no other information than is supplied by the public reports of the recent acts of persecution on the part of the Madrid Government and the alcaldes in various parts of Spain. Mr. Matheson and Mr. Gillies concurred in representing that the persecutions, which were of a very paltry kind, had hitherto turned out rather to the furtherance of the Gospel. The meeting was afterwards addressed by the Rev. Mr. Ashton, of the Continental Evangelisation Society, and by the Rev. Mr. Forbes.

SHEFFIELD.—On the 11th inst. a large and enthusiastic gathering publicly recognised and welcomed the Rev. Herbert Arnold as pastor of Mount Zion Church, Sheffield. The chair was taken by Robert Leader, Esq., president of the Sheffield Liberal Association. A letter, apologising for unavoidable absence, was read from the Rev. J. Ketley, in which he stated that while at Farnham Mr. Arnold had accomplished "a great and important work, the value of which can hardly be over-estimated." The statement on behalf of the church was made by Mr. Slater, senior deacon. He explained that, owing to the exceptional qualities of their late minister, the Rev. D. Loxton, the deacons scarcely dared to hope a successor could be secured in inviting whom the whole congregation would unite. He rejoiced to say, however, the feeling evoked by Mr. Arnold was absolutely unanimous, and had been confirmed and strengthened by further proof of his ministry. In the course of his reply Mr. Arnold explained the circumstances under which he came to Sheffield, and briefly expounded his conception of a minister's work. The Rev. Alex. Mackinnal, B.A., of Leicester, remarked that all other feelings were merged in his gratitude that one who in years gone by was under his care should be called to such a position as Mr. Arnold now occupied. The Rev. March Timson, of Bradford, said that probably no man living knew what Mr. Arnold really was better than he did, and in the most unqualified manner he could assure the friends at Mount Zion they might repose implicit confidence in their new minister. The designation prayer was offered by the Rev. C. C. Tyte. The Rev. Dr. Falding, of Rotherham College, and the Rev. — Jessop, of Wesley College, welcomed Mr. Arnold to the town on behalf of the Congregational and Wesleyan ministers respectively. The Rev. J. M. Stephens, B.A., who came as representative of the Baptist churches, was un-

fortunately compelled to leave at an early hour. The Rev. P. Whyte, Thomas Main, James Smith, M.A., Mr. Lenwood, B.A., LL.B., R. Statton, and Mr. G. W. Knox, also took part in the proceedings. A large number of other ministers were also present.

PRAYER MISSIONS IN LONDON.—An interesting conference has been held in the Weigh House Lecture Hall of representatives from some ten or more prayer unions and associations, including the Young Men's Christian Association, London Banks Prayer Union, Medical Prayer Union, Insurance Prayer Union, Railway Clearing House Prayer Union, the Stock Exchange Christian Association, &c., presided over by W. T. Paton, Esq. The first subject for conference was "How to provide a welcome for juniors fresh entering upon City life," and many practical suggestions were made on the following topics for the attainment of this object, viz., "Co-operation of all the societies," "Promotion where necessary of new associations in the City"; "Registering addresses of all persons willing to assist"; "The way to make use of indirect influence outside the City as well as in"; &c., &c. In order to hear of the young men on the eve of their entrance upon business life, ministers, parents, teachers, and country and suburban Young Men's Christian Associations are requested to forward the address of any youth in whom they are interested to any one of the secretaries; and the members of the association pledge themselves to do their best to shield such, as far as they can, from the many temptations which beset the path of the inexperienced. The chairman bore personal testimony to the powerful influence for good the examples of a consistent Christian life in an office has upon junior clerks. After conferring further upon the way to prevent meetings of a devotional character from becoming stiff and formal, it was decided to hold a second conference next spring. We are desirous to add that friends willing to assist, or desirous of information, are requested to write to Mr. H. A. Martin, 79, Great Tower-street, who would also forward letters to the secretaries of the various associations.

EVANGELISTIC SERVICES AT STRATFORD-ON-AVON.—The Congregationalists of Stratford-on-Avon are to be congratulated on having secured Mr. R. W. Dale, of Birmingham, to conduct a series of evangelistic services among them. These were commenced on Monday, Dec. 11, and were continued on the three following days. Those who have heard Mr. Dale as a great public speaker can have but little idea of the simplicity and spiritual power with which these services were conducted, though they may of the intellectual vigour that at the same time distinguished them. A mid-day meeting was held every morning at half-past twelve, for one hour. The attendance at these meetings was not large, but it was steady. Those who came once came always afterwards. Workingmen would run in late, perhaps, but giving up a portion of their dinner hour to attend; mothers of families and men of business coming day after day to listen to the earnest words of the speaker. At these meetings expository addresses were given on Christian life and work, and an earnest call made to a life of holiness and consecration to Christ, to be achieved by faith in the promises and power of Christ. The addresses in the evening were chiefly directed to the unconverted. They were commenced, the first on "The Love of God," and the second on "The Wrath of God as manifested in the mission of Christ;" the third, "A Saviour who is Christ the Lord;" and the fourth "No other name given under heaven among men whereby they must be saved." The one idea that ran through the whole of these services, linking them together, was, that Christ, who is God and King, came here to establish the kingdom of God among men. There was a steady increase in the attendance each evening throughout the services, and the interest in them in the town was evidently deepening, and could they have been continued for a longer period, would probably have resulted in a wide-spread blessing. As it is many have testified to the great help these services have been to them, and the deep and reverent attention shown by the numbers who flocked to the chapel, all lead to the hope that great good has been done. In addition to this, it is no slight boon to a town like Stratford to receive such a visit. Too often the coming of our great preachers to the smaller towns are only on great occasions, when all the life of the district is gathered to hear them; but in this instance it was to do the humbler, but perhaps nobler work of an evangelist, seeking to reach the hearts of the people and to win them for Christ. Mr. Dale has shown a pre-eminent suitability for this work, and well has he done it. The Nonconformists of Stratford have always had a great admiration for the genius of Mr. Dale, but they have come nearer to him than before, and have seen something of the deep spiritual earnestness of the man, and there has been a new and holier feeling awakened by the contact.—*From a Correspondent.*

BUCKINGHAM.—On Tuesday and Wednesday, Dec. 5 and 6, meetings were held at Buckingham in connection with the opening of new schoolrooms connected with the Congregational Church, and for the promotion of home mission work. The schools have been erected at a cost of over 1,300*l.* about 1,100*l.* of this amount having been received. The building consists of what may be called a lecture-hall, which is the principal room, large, lofty, and airy, while class rooms are clustered around, forming a most complete and convenient set of Sunday-school accommodation. The Rev. Joshua Harrison preached, and in the afternoon there was a public

meeting presided over by the Rev. H. F. Holmes, the pastor. After a few words from the chairman, Mr. Morley, M.P., addressed the meeting. He referred, amid great cheering, to the great School Board victory in London. They had done a great work in the past, but they would now enter on a new lease of power, with a majority of thirty or thirty-one to twenty, and would be able to accomplish all that would be desired, while at the same time they would, he hoped, stir up the denominational schools to greater efficiency; for he held that many of these had done a good work, and that there was room for both in London. Having shown that the Bible is used, and had been used in Board schools, and gone fully into the subject of education as the great question of the day, Mr. Morley spoke warmly in favour of Sunday-schools, as being more than ever necessary; and expressed his thankfulness to God that there were 350,000 Sunday-school teachers, with more than three millions of children under their care, in the Sunday-schools of England. Sir Harry Verner congratulated Mr. Holmes and his friends on the successful undertaking on which they had entered in providing such excellent accommodation for their Sunday-schools, and he hoped they would be a great blessing to Buckingham. But he was especially glad to find that Mr. Morley was present that day, not only that he might help to inaugurate that building and do other good work, but because he came amongst them fresh from the field of conflict, where he had been, to a large extent, the means of stirring up a feeling which had led to the great triumph at the election of the School Board candidates in London. (Cheers.) He thought the recent triumph in London would be felt in every part of England. Mr. Henry Small, as a member of the Church of England, was ashamed of the part which many of her clergy had taken in opposing the School Board work in London. Captain Hall spoke warmly in favour of Sunday-schools, and the Rev. Joshua Harrison and other ministers and gentlemen said a few words, after which the party adjourned to tea. In the evening there was a public meeting in the Town Hall, Mr. Morley in the chair. The hall was crowded. The Chairman, in opening the proceedings, said he felt that he could not too earnestly urge on parents the need of getting a good elementary education for their children. He went at some length into the subject of education and of religious influence, the meeting sympathising heartily with the sentiments expressed. The Rev. T. G. M. Inglis, of Thame, Rev. J. H. Wilson, of London, Rev. Joshua Harrison, and other ministers and gentlemen, addressed the meeting. On Wednesday, there was a conference on home mission work attended by nearly a hundred ministers and delegates; Mr. Morley in the chair. Much information of an important character was given, and a very free and earnest discussion followed, the Chairman and Mr. Wilson representing the Home Missionary Society. A vigorous effort is to be made to increase the funds locally, the Chairman having offered ten per cent. on all the contributions up to a given sum annually for five years. Another conference is to be held in March, which Mr. Morley promised to attend, and altogether a new and healthy spirit pervaded the meeting. The brethren dined together at the close.

Correspondence.

RITUALISTS AND THE COURT OF APPEAL.

To the Editor of the Nonconformist.

SIR,—Your last issue contains a paragraph from the *Record* to the effect that that journal thinks it likely that the archbishops will decline to act as assessors in the Ridsdale appeal in consequence of the aspersions that have been cast upon them.

It would be well for your readers to understand why "Ritualists" do, and why all lovers of justice should, object to the presence of the Archbishop of Canterbury for one, as an assessor in this case. The Archbishop is Mr. Ridsdale's diocesan, and two or three years back his grace, through his secretary, brought an action in the Arches Court against Mr. Ridsdale's churchwardens about some pictures or pieces of statuary called the "Stations of the Cross." The decision of Sir Robert Phillimore was against the archbishop, who appealed to the Privy Council, where his grace was again beaten. A year or so after the Public Worship Regulation Act was brought into Parliament by the archbishop, it was eventually passed, and became law by his influence. His grace (with the other archbishop) nominated the judge, whose court is held in the archbishop's house. The first proceedings under the new Act were against Mr. Ridsdale, and among the things complained of were the "Stations of the Cross." These proceedings could not have gone on without the sanction of the archbishop, the defeated complainant in the former suit.

Mr. Ridsdale appeared before the new court, and he was condemned. He has appealed to the Privy Council, and, I would ask you, Sir, is it decent—is it just—that the archbishop, who brought a suit against Mr. Ridsdale and lost it, who is primarily

responsible for the Public Worship Regulation Act, who nominates the judge under that Act, and who as Mr. Ridsdale's diocesan, sanctions his prosecution, should sit as an assessor in his case in the court of last resort? The promoters of the suit, or the chairman of the Church Association, might with as much justice sit upon the bench to assist in trying the case.

The statement of the *Record* that the Ritualists have successfully used their influence in obtaining assessors "avowedly favourable" to their tenets, is I venture to think, absurd. The assessors are arranged for and are appointed by an Order in Council in accordance with a settled rule, and I fail to see how the "ultra-Ritualist party" however influential, could have any direct influence either way. My only object in troubling you with this letter is that your readers should know the sort of justice meted out to "Ritualists." The other day one of the Vice-Chancellors declined to try a case concerning some Egyptian Bonds because he himself held some; but any means would appear to be thought good enough to "put down" a theological school unpopular in high places. I am a regular and attentive reader of your paper, and I write to you simply as

A LAY "RITUALIST."

THE EASTERN QUESTION.

We learn from Constantinople that the work of the preliminary conferences is completed, and that the plenipotentiaries have referred the results to their respective Governments for approval. Christmas Eve is now named as the possible date of the first full meeting of the Conference.

According to the Pera correspondent of the *Daily Telegraph* the definite result of the *pourparlers* has been the abandonment of all intention on the part of Russia to propose an occupation of Bulgaria by Russian troops. In place of such a proposition General Ignatieff has substituted a scheme that includes a temporary occupation by a Belgian force. This project, it is said, has been discussed and approved by the ambassadors of all the Powers, Lord Salisbury's adhesion being understood to be *ad referendum*. Telegraphing at a later hour, the correspondent states that Lord Salisbury has received instructions which authorise him to press upon the consideration of the Porte this form of guarantee for the reform which will be proposed. Meanwhile the Porte is said to declare itself ready to grant everything that may be demanded of it—short of the occupation of its territory.

A telegram in the *Daily News*, dated Monday night, says:—"The prolongation of the armistice is now certain. The Porte objected to a term of less than two months, and that Russia makes no strong opposition to this is explained by the circumstance that at present scarcely one hundred and twenty thousand men have been concentrated in Bessarabia, a number which is forty thousand fewer than was intended, and that the transport of provisions and military stores is accompanied with unusual difficulties."

According to the Paris *Temps*, Prince Orloff has received a letter from Prince Gortschakoff to the effect that his strongest desire is the maintenance of peace, that Russia has no predetermination, and that the movements of troops going on should excite no surprise, the Minister of War being bound to make every preparation for war, while diplomacy is endeavouring to avoid it.

The correspondent of the *Daily News* anticipates that the only difficulty will be the guarantees. The Russians do not, he says, make of the occupation proposals a *sine qua non*. They say, "Find other guarantees equally effective, and we will accept them." But the correspondent thinks that no other guarantees are possible, and in proof of this he mentions the following event which has just occurred at Perustitza:—"It will be remembered that two Frenchmen were killed by the Turks at Perustitza in cold blood. The French Consul at Philippopolis, M. d'Istria, after much difficulty, and without the slightest assistance from the authorities, obtained the names of the murderers and witnesses to testify against them, a man and a woman. Before proceeding with the case, however, he, through his Ambassador, obtained a guarantee from the Grand Vizier that the witnesses should be protected, without which they were afraid to testify. The murderers were then arrested by the Pasha of Philippopolis, but were soon released on bail, although no man would be so released if accused of the murder of Mussulmen. As the victims were only Frenchmen, it was thought it did not matter. Here is the result of Consular, Ambassadorial, and Grand-Vizirial protection to the poor witnesses. Both the man and the woman were killed the other day at Perustitza, and the Turkish authorities, with the cynical impudence which characterises them, say the victims committed suicide."

It is thought at Belgrade that the armistice will at once be prolonged until the 1st of March. Our Vienna correspondent telegraphs that the prolongation is certain. The armistice was concluded for two months from the 1st of November.

It is reported in well-informed quarters at Berlin (says the *Standard*) that General Ignatieff has laid before Lord Salisbury a formal peace programme, which the Marquis has taken in the first place ad

referendum, but he is said to favour it. This programme claims before all things the *status quo ante* in Serbia, and a territorial enlargement of Montenegro. In reference to the administrative autonomy of the revolted provinces, General Ignatieff makes a difference between Bosnia and the Herzegovina on the one side, and Bulgaria on the other. In general, however, he demands for all three such reforms as have been constituted in the well-known eleven clauses. The differences refer to a disarmament of the population, which the general demands to be carried through solely in those places where one part of the Mahomedan and Christian inhabitants are already accustomed to go out without being armed; secondly, to the appointment of the governor; thirdly, to the manner by which control shall be exercised. The Russian Ambassador no longer insists on the occupation of these provinces by foreign forces, but appears willing to be satisfied with establishing any kind of internal control, which, however, must be supported by an executive. The Russian Government had intimated to the Prince of Montenegro that, with regard to his claim for an extension of territory, and for the possession of a port, he might count upon Russia supporting his wishes, but that their fulfilment could only be obtained by an agreement to that effect between Russia and the Powers most nearly allied to her.

The Constantinople correspondent of the *Daily News* telegraphs that some prominent Bulgarians recently sought an audience of Lord Salisbury, in order that they might state to him their views of the requirements of Bulgaria. His lordship declined to grant their request, but asked them to communicate with him in writing. This they have done. Their programme includes a general amnesty for political offenders; the self-government of the province; complete religious equality before the law; decrease of taxation; a temporary foreign occupation in order to disarm the Moslems; and the reforms to be guaranteed by the Great Powers.

It is reported from St. Petersburg that the deliberations at the preliminary conferences have so far advanced as to render the meeting of the plenary Conference possible on Saturday next.

Speaking of Russia's attitude in the matter of the guarantees to be exacted from Turkey, the *St. Petersburg Herald* says that the utmost concession which Russia can make is to accept an occupation by neutral troops.

A Russian Agency telegram asserts that a final understanding will be arrived at between the Powers as soon as they agree as to what is to be done if the Porte refuses to adhere to their decision. In that case the telegram suggests the occupation of the Dardanelles and Roumelia by England, of Bosnia and the Herzegovina by Austria, and of Epirus and Thessaly by Italy.

The Berlin correspondent of the *Cologne Gazette* telegraphs:—"The impressions which Mr. Otway brings back from St. Petersburg may be summed up thus:—There exists in Russia a certain excitement, but there are many reasons, even in the military circumstances, to keep back Russia from war, so that only a slight pressure from Germany would be required to turn the balance in favour of peace. But the German Chancellor has already declared that he will not exercise such a pressure at St. Petersburg, and given his reasons."

The prolongation of the Turko-Serbian Armistice beyond the 2nd of January is probable.

Nearly all the South-Russian telegraph lines have been damaged by the frost and are useless.

A Persian envoy is expected at St. Petersburg to announce what the Shah's course will be in the event of a Russo-Turkish War.

In the Roumanian Chamber the War Minister has brought in a bill compelling the communes to support the families of soldiers of the territorial army called out for active service.

Important news has, according to the *Telegraph*, just been received at Constantinople of a rising in the city of Van against the Nestorian Christians, by which much damage has been done, some merchants having suffered heavily. Van is strongly fortified, and situated in Turkish Armenia, about 145 miles south-east of Erzeroum. The Russian and Ottoman frontiers in this country are coterminous—Armenia being divided between the two Powers—and there are many, says the *Telegraph*, who ascribe these riots to fresh intrigues on the part of the Muscovites.

The *Moscow Gazette* criticises Prince Bismarck's recent speech upon the Oriental Question rather sarcastically. "If Prince Bismarck is really the staunch friend of Russia, how is it possible for any one to withstand or even retard the progress of Russian politics in the East? There is something vague and indefinite in the relations between Germany and Russia which sensibly influences the course of Oriental affairs. Obviously Prince Bismarck has been telling us the truth, but not the whole truth."

The attitude of Turkey is calculated to cause uneasiness and anxiety. The mass of the people, says the *Daily News* correspondent, wish for war, "believing they are quite capable and powerful enough to conquer Russia, and even Europe. The few Turks who know better, and the Porte, are so under the influence of the warlike feeling of the population that they feel it unsafe to give way. They say, We may honourably surrender after being beaten, but not honourably nor even safely before. We had better fight and be beaten than not fight. Again, the *Turquie*, the Turkish official journal, emphatically states that any and all of the following propositions would be totally unacceptable by the

Porte, whilst inferring the probability of their being brought forward in the course of the Stamboul Conference:—disarming of the Mussulman population; transportation of the Circassians to Lesser Asia; adoption of Slavonic dialects as administrative languages; confinement of the Sultan's troops in the fortresses, and formation of a Slav army which would take its orders from the Pan-Slavic Committees; and the establishment of an international commission for the occupation of certain provinces of the Ottoman Empire. It is also announced that the Turkish armaments are being pressed forward with great energy. Regular troops and volunteers are being despatched to the Danubian and the Asiatic frontiers, and great activity prevails at the Arsenal."

On the other hand the *Standard's* Roumanian correspondent telegraphs as follows:—"It is supposed that the Russians, regarding Roumania as an independent and friendly country, will cross the Pruth without previous declaration of war. We must not be surprised if Russia adopts a different strategy from what is generally thought, and if, in order to avoid the disasters of former campaigns before the fortresses of Rutchuk, Silistria, Varna, and Schumla, she throws her main army into Turkey via Serbia."

In the Italian Chamber of Deputies on Monday, questions were put to the Government relative to the Eastern Question. Signor Micelli applauded Russia in the highest terms for the policy she had initiated, and deplored the attitude of England, which he described as a veritable anachronism, twenty-two years out of date. He argued that Italy should frankly assume the part of mediator, but at the same time support the Russian programme. He hoped the coming struggle would result, not only in the autonomy of the insurgent provinces, but of all peoples under Ottoman rule. He concluded by demanding if Italy was to exhaust all her efforts at the Conference to no other purpose beyond satisfying the pretensions of England. Signor Petrucci wished to know why the Government favoured English ideas, why Italy insisted on the Treaty of Paris being respected, and why she had rejected certain propositions made by Russia. In the absence of the Minister of Foreign Affairs, seriously indisposed, Signor Depretis replied to the effect that the discussion of the question at the present moment was altogether inopportune, inasmuch as a Conference was sitting to give the requisite explanations. The conduct of Italy was sufficiently explained by English and Russian documents, which threw a full light on all important points of the question. Italy was employing her legitimate influence on the side of conciliation. In the meantime, the Chamber might feel assured that the Government would follow that course which would ensure Italy making her way through the complications with a strengthened position and increased consideration.

The *Journal des Débats* continues to view the Eastern Question with apprehension, and remarks that previous to the war of 1828 and 1829, the language held by the Cabinet of St. Petersburg was exactly the same as that employed to-day; the attitude of Russia was menacing and suspicious as regards the Porte, and she covered her warlike intentions by protestations in favour of peace. In those days Prussia rather leaned towards Russia; Austria was uneasy and irresolute; France did not aspire to play the part she afterwards assumed in the Crimean war, and in England men's minds were divided. The *Débats* considers it as a bad symptom that the representatives of Austria and Germany should have had to refer to their respective Government concerning the Bosnian propositions, and also points to the denial on the part of Russia that she would agree to the occupation of Bulgaria by Belgian troops. The details too, which are given of the plans of the Russian Staff, are looked upon as far from reassuring. The passage of the Pruth is to be accomplished in the latter part of this month. The Archduke Nicholas is to take up his headquarters in the heart of Moldavia on Jan. 5, and a division of the Roumanian army is to occupy Kalafat, from which important strategic point Widdin can, with the new artillery, be bombarded. If these rumours are correct, the *Débats* is of opinion that the Turks should at once seize on Kalafat. In an interview which the correspondent of the *Moniteur* had with General Ignatieff, that communicative diplomatist, while bitterly criticising Midhat Pasha's Constitution, only returned a most evasive answer when questioned about the occupation of Bulgaria.

CHANGE OF OPINION ON THE EASTERN QUESTION IN RUSSIA.—A correspondent of the *Times*, writing from St. Petersburg on the 11th inst., expresses the opinion that a reaction is apparent in Russia towards peace. This reaction (he continues) has shown itself to a very great extent during the last few days. The bone of contention—the rock on which England and Russia seemed about to split—was a question of the occupation of Turkish territory by Russian troops. A fortnight ago all the leading journals of the capital looked upon this occupation as a matter admitting of no possible doubt. It was said that Russia, having gone so far, could not with honour retreat from the position which she had taken up. The occupation, it was thought, might be temporary, and the precedent of Syria was quoted. Within the last few days, however, the same press which was so strong on the point of occupation has begun to draw in its horns, and the articles we now read in the *Golos* indicate a more favourable solution of the Eastern Question. The occupation of

the Turkish provinces by Russian forces is now treated by that journal as problematical, and it even goes so far as to state its wish that some other guarantees should be found. That the *Golos* should thus change its tone is a more significant fact than one might at first sight be inclined to suppose. This newspaper, as is well known here, is the organ of the Ministry of War, and as such carries great weight in all military matters. When, therefore, the articles which appeared daily in its columns pointed to the inevitable occupation of Turkish soil, it spoke, as it were, with the authority of the Minister of War, and its present attitude must on that account be hailed with much satisfaction. I do not mean by this to say that General Milutin, the War Minister, at any moment desired war. Personally, he is a man of peace, whose one object is the welfare of the army confided to his charge. He has many enemies in this country, and the results which he has achieved during his tenure of office are said by many to fall far short of his intentions. His worst enemy would acknowledge his uprightness, and no one will doubt that his whole endeavour during the critical past has been to support the peaceful policy of His Majesty the Emperor. The public, therefore, could not but suppose, when the *Golos* insisted upon occupation, that the Minister of War had been in the minority at the Imperial councils, and the altered tone now observable in the military organ cannot fail to have a most quieting effect. Another seemingly good sign of more peaceful views is the change which has lately come over the relations of the Government with the public press. In the earlier stages of the crisis it was remarkable that the most violent articles were daily published in the Russian journals with impunity, and the attacks on England and English statesmen, both dead and living, were often exceedingly bitter, and in some cases even mean. Those who know how, in such times as these, official suggestions and orders are constantly issued to the Russian press, could not help thinking that the Government were favourable to such unusual liberties, and not unwilling to see the excitement and bad feeling which they were calculated to produce. Latterly, however, the censor has acted with much severity, as the many punishments which have been administered to the journals of the capital can testify. To-day the *New Times* has been suspended, and the sale of the *Exchange Gazette* on the streets also has been stopped. After these two newspapers there is not, I think, another journal of any political importance which has not been recently either warned or suspended by the censor. If yet another symptom of a quieter feeling be wanted, I may mention the disappointment which is felt with regard to the feast on Friday last of the Knights of St. George. This great festival was held, as usual, in the Winter Palace, and the whole of the Imperial family attended. It was fully expected by every one that the Emperor would make another important speech on the occasion, but His Majesty said nothing beyond the usual compliments, and the affair appears to have passed off without any political allusions whatever.

THE MEMBERS OF THE CONFERENCE.—A letter from Constantinople in the *Deutsche Zeitung* says that General Ignatieff is of middle height, strongly built, with somewhat abrupt movements and a military bearing. He has a high forehead, strongly-marked features, piercing brown eyes, a reddish moustache turning white at the points, and "the broad face of a Pan-Slavist." He speaks several languages, but with a Slavonian accent. His family belongs to the *petite noblesse*, but his father was a general like himself, and is now President of the Ministerial Council at St. Petersburg. General Ignatieff first distinguished himself by a very able report on the English army, which he sent to the Czar while he held the post of military attaché in London. In 1858 he was sent as Special Commissioner to Khiva and Bokhara. He was then for a time Minister in China, after which he became the president of the Asiatic section in the Foreign Office at St. Petersburg, whence he was sent, eleven years ago, as Ambassador to Constantinople. Lord Salisbury is described as "a serious-looking man of forty-six, with a frank, energetic, and intelligent countenance." The Austrian Plenipotentiary, Count Zichy, is a short, active man of sixty-five; he is one of the few Hungarian noblemen who, instead of squandering their property, have increased it, and he is stated to be a personal friend of General Ignatieff. His enemies say he possesses very little influence, whether with the Turks or the other diplomatists. Baron von Werther, the German Plenipotentiary, is of about the same age as Count Zichy, and "looks, with his short grizzled beard, like an old colonel on half-pay." He is unpopular with the German residents in the Turkish capital, but he is much respected by his subordinates, and makes a great impression on the Turks by his haughty bearing. He detests newspapers and newspaper correspondents, and if a correspondent pays him a visit, even with the best introductions, he always treats him as an enemy. His wife, who was a Countess Oriola, is a staunch Ultramontane, and, although his children were christened as Protestants, she has brought them up as Roman Catholics. The outward appearance of Sir Henry Elliot, proceeds the correspondent, is very similar to that of Baron von Werther. They are both of the same age, and both "stiff and lean," only that Sir Henry looks more like a "Quaker missionary." Count Corti, the Italian plenipotentiary, is "short, lively, thin, and dark"; the French representative, Baron de Bourgoing, is "round, fat, tall, and dignified."

Count Corti is fifty-two years old, and first became generally known in connection with the Alabama Arbitration. He was for fifteen years secretary to the Italian Embassy in London, and then served as Italian Minister in Sweden, Spain, Holland, America, and Constantinople. He has a great reputation as a diplomatist, and it is said that his special mission consists in striving to obtain Corfu for Italy as a naval station, besides Tunis, the Albanian coast, and other little acquisitions which are believed to be coveted by Young Italy. Baron Bourgoing is fifty-five years of age. Both his father and grandfather were ambassadors, and he was the French Minister at Rome before he came to Constantinople.—*Pall Mall Gazette*.

PUBLIC MEN ON THE EASTERN QUESTION.

Sir Stafford Northcote was entertained at Barnstaple at a banquet by his North Devon constituents, to celebrate his appointment as leader of the House of Commons. In responding to the toast of his health, Sir Stafford spoke of the peculiar difficulties of his position in succeeding the Earl of Beaconsfield, and in assuming the leadership of the House at a time when the debates would be of special interest and importance. Looking upon the House of Commons, however, as the best place in which objections may be raised and met and questions asked and answered, he thought that the meeting of Parliament would offer the greatest advantages, not only in a broad sense of the term, to the nation at large, but also in a narrower sense of the term, to the Administration itself. Mr. Fawcett had said at the "Amateur Conference" at St. James's Hall that he did not find himself able either to forgive or to forget, and the Government desired that nothing should be forgiven, and that nothing should be forgotten. "There is (Sir Stafford said) not one act that we have done in the course of this matter which we desire to be kept out of sight or to withdraw; and if we have fair play and be allowed to make our own statement in answer to those who may have any charge to bring against our conduct, we shall be as ready to meet them as they will be to come forward against us." Some things have been said out of doors which he did not suppose he would hear in the House. He did not expect that any one would get up there and say "Perish India," nor did he expect to hear in the House some of the language that they had heard outside with regard to the tearing up of treaties. The feeling of the country and the feeling of the civilised world was that treaties are solemn instruments, which are the seal to the arrangements between civilised nations, and that they are not to be lightly regarded and torn up as if they were so much waste paper. On the other hand, he did not contend that we ought to have a superstitious regard for the words of every treaty, or that they ought not, in any circumstances, to be reconsidered. Sir Stafford proceeded:—

At the present moment we are undoubtedly, and by the invitation of Turkey herself, stepping beyond the arrangements of the Treaty of Paris of 1856. We are taking a step in concert with other Powers, which we have thought it right to undertake, in the internal affairs of Turkey, but we are proceeding upon that line with deliberation and care, and with the consciousness that whatever we do must be done with as strict a regard to international law as possible. We do not take these treaties and tear them up and throw them to the winds. We have to consider what is the spirit of that treaty: what is the meaning of the engagement into which Turkey entered, or practically entered, by embodying in that Treaty of 1856 the provisions for the better government of her Christian subjects. Considering these things, let us see whether, in the light of events which have happened since, further precaution and further guarantees are not necessary in order to secure the ample fulfilment of those promises which Turkey made, and which, we fully believe, it will be still possible for Turkey to keep. We are prepared to stand by British interests in the sense which excludes the idea of anything selfish. It has been more than once my duty to say to other assemblages as I would say to you, that, in my belief, the true interests of Great Britain are not to be found in the maintenance of this or the other particular position, or the exclusion of anyone from this or the other particular position of the world, so much as in the maintenance of a cordial and substantial peace throughout the world. The great interests of Britain are the interests of peace, and we believe that no peace can be solid unless it rests upon solid arrangements for the good government of the provinces to which reference has so often been made. We are earnestly endeavouring, and endeavouring not without very good hope, but still with much anxiety, to bring about such a settlement as may produce peace, and if it be our happy fate to succeed in that for which we have been labouring we shall have ample reward, and more than reward, for all the anxiety and misrepresentation which we have suffered.

The Duke of Richmond, speaking at an agricultural dinner at Chichester on Wednesday, referred to the recent "National Conference" at St. James's Hall, and remarked that it was a dangerous novelty, if not a thing altogether without precedent, that the foreign relations of Great Britain with other nations should be conducted by a band of gentlemen who met in St. James's Hall. Some of the more reasonable of those who attended the "Conference" must regret very much what was uttered on that occasion, when many seemed to imagine that the one object of the Government was without loss of time to plunge the country into war. He was quite content to leave the conduct of Her Majesty's Government to the nation, and he

was happy to say that throughout the proceedings, notwithstanding what had appeared to the contrary, the Government had been unanimous in the voice with which they had spoken. They were endeavouring to the best of their ability to maintain the interest and the welfare of the country, and he had not the smallest fear whether the verdict of the nation was taken in the House of Lords or the House of Commons, or in the country, that that verdict would be in favour of Her Majesty's Government.

Mr. Fawcett and Mr. Holms spoke on Wednesday night at the annual dinner of the Hackney Liberal Club, which was held at the Cannon-street Hotel, under the presidency of Sir Charles Reed. Both speakers congratulated Sir Charles on the result of the late School Board elections, which Mr. Fawcett said had shown that the people of London have determined that they will not be ruled by clerical bigotry, or be led by a false cry, from carrying out that which they have set their hearts upon, viz., that education shall be brought within the reach of every child in the metropolis. With regard to the Eastern Question, Mr. Fawcett said that if they wanted to measure the effect which was produced by Mr. Gladstone's wise and moderate speech at St. James's Hall, and by the demonstration which it called forth, they had only to look at the characteristic rage which had been since displayed by the Ministerial prints. The pro-Turkish press was so hardly driven for something to say since that speech was made, that they were actually forced to insinuate that such a moderate Whig as the Duke of Westminster is the leader of a band of rebellious priests, and that the Earl of Shaftesbury is the arch supporter of a Ritualist plot. Mr. Fawcett added that he was free to confess that under ordinary circumstances the present was not the moment for political demonstrations or for political agitation; but what was done on Friday last was rendered necessary and inevitable by the speech that was made by the Prime Minister at the Guildhall. He knew it was sometimes said that Lord Beaconsfield was different from other men: that he seldom meant what he said, and rarely said what he meant; and that his were idle words, which did not represent the opinion of the Cabinet. Unhappily they were deprived of this source of comfort, inasmuch as Sir Stafford Northcote ostentatiously said at Bristol, "There never was such a united Cabinet as we are." He hoped Sir Stafford Northcote was wrong in saying that the Cabinet was united. From past experience they knew that Lord Salisbury had not found it difficult to have a considerable difference of opinion between himself and his chief. In the present anxious moments their chief consolation must be that history might repeat itself. It was said that those who thought so much about the oppressed Christians in Eastern Europe altogether forgot our Indian Empire. He for one trusted he had never forgotten India. He trusted he should never forget that the real security for our empire in India was the contentment and happiness of the people of that country. If they were contented and happy, our dominion in India would not be endangered by the assembling of an army at Khiva or the passage of a Russian fleet through the Dardanelles.

At the dinner of the Fishmongers' Company on Thursday, Mr. Roebuck, M.P., who was one of the speakers, referred to the Eastern Question, contending that it was the manifest duty of the House of Commons and the country to support the present Administration, which represented the honour and the interests of the nation.

On Saturday afternoon Mr. Forster, M.P., distributed prizes to the members of the Bradford Rifle Corps. Referring to the political position of the country, he said that he thought the danger of our going to war at present was very slight, and further, he was more sanguine than many that other nations would not go to war either. As a member of the Opposition, he trusted that he might have to congratulate the Government when Parliament met upon having preserved the peace of Europe, and upon having achieved the great object of the protection of the Christian subjects in Turkey. If that were the case, he thought the Government would find as much praise from the Opposition as from their warmest supporters. Mr. Forster expressed his opinion that great injustice had been done to the Servians in accusing them of cowardice. Under the circumstances, they showed as much courage as could have been expected from any country.

FOREIGN MISCELLANY.

M. Dollfus, the manufacturer at Mulhouse, has accepted a candidature for a seat in the German Reichstag as a representative of that city.

Cardinal Patrizi's death is reported from Rome. He was born in Sienna in 1798, and nominated a cardinal in 1836.

A motion is to be brought forward in the Greek Chamber proposing a vote of thanks to Mr. Gladstone for his support of the Hellenic cause.

The Parliamentary Commission at Rome for the revision of the penal code has unanimously voted the abolition of capital punishment.

A railway collision has taken place in France on the line between Chatillon and Aix. Eight persons were killed and fifteen wounded.

The Emperor of Brazil has started on board a steamer placed at his disposal by the Khedive to ascend the Nile as far as Assouan, the site of the first cataract.

A telegram from Alexandria says that for the first half of December the officials of the New Public Debt Office have received £500,000 sterling. The payment of the January coupons is certain.

Princeton College has entered upon its most successful session since it has enjoyed the presidency of Dr. McCosh. The number of students is about 480. There are over 100 in the college classes, and ninety in the scientific school.

The Pope held a consistory on Monday, at which twelve bishops were appointed, including Monsignor Benavides to the bishopric of Goyas, Brazil, and Monsignor Azwedo to the see of St. Salvador de Bahia. The ceremony of opening and closing the mouth of Cardinal Simeoni was also performed.

THE BASQUE PROVINCES. — Great excitement prevails in the Basque provinces. Fresh difficulties have arisen with regard to the payment of the war-tax. The treasury of the provisional deputation was seized by order of General Quesada, but was found to be empty. It is thought that the members of the deputation and the municipal council will probably resign their posts.

THE MARRIAGE LAWS IN THE COLONIES. — The Legislature of Western Australia has passed a bill to legalise marriage with a deceased wife's sister. When this bill and that from Queensland have received the Royal sanction, such marriages will be legal throughout the Australian continent. The Lower House of the New Zealand legislators have five times passed a similar bill.

JUDICIAL REFORM IN GERMANY. — In the German Parliament on Monday the debate commenced upon the third reading of the Judicial Bills. The Minister of Justice stated that if the compromise which had been proposed were not agreed to by the House the bills might be regarded as lost. Ultimately the debate was adjourned, after lasting for nearly seven hours.

EDUCATION OF WOMEN. — The Melbourne Daily Telegraph states that at the Melbourne University matriculation examination for July term, 1876, there were fifty-five candidates entered, of whom thirteen were ladies. The results show that thirteen candidates passed the examination, of whom no fewer than six were ladies; while sixteen candidates passed the examination for the Civil Service, of whom six were ladies. Thus it will be seen that about half the lady candidates passed, while only one-sixth the number of male competitors were successful.

THE EX-EMPRESS AND THE POPE. — On Saturday the Empress Eugénie, introduced by Cardinal Bonaparte, had an interview with the Pope, which lasted for an hour and a-half. The Prince Imperial was afterwards admitted, and, together with the Empress, conversed with His Holiness for another half-hour. The *Liberté* asserts that the Empress no sooner saw the Pope than she fell on her knees and wept bitterly, till, after some minutes, yielding to the Pope's entreaties, she permitted herself to be raised by Cardinal Bonaparte and the Prince Imperial, and dried her tears.

THE PRESIDENTIAL ELECTION IN THE UNITED STATES. — The American Senate has unanimously passed a resolution appointing joint committees to consider the presidential question. These committees are to be composed of seven senators and seven members of the House of Representatives, and will have full power to frame a measure for settling the difficulty. The American correspondent of the *Times* says the general belief is that this method will be successful in framing a bill of which both Houses will approve, so that there is a good prospect of a settlement. This causes a cheerful feeling in the public mind. The joint committees will not report until after the new year.

THE FREE TRADE MOVEMENT IN VICTORIA. — The Free Trade League movement has been making considerable progress. At a highly successful meeting of the League, held in the Temperance Hall, Melbourne, last Monday, it was reported that eighteen branch leagues had been formed in the suburban and country districts, while twenty more were in course of formation. The committee remarked in their report that it was "satisfactory to find that local manufacturers and workmen are in many cases the most active supporters of these movements. We feel justified therefore in stating that a remarkable reaction in the direction of free trade is in progress, which bids fair to pervade the whole colony, and to restore it to its former pre-eminence in industry and commerce." The committee appended to their report a letter from Adelaide, from Mr. Henry Taylor, the accredited delegate of the working classes in England to the Australian colonies. Mr. Taylor, notwithstanding the arguments of the Adelaide protectionists, stated that he had "failed to find an atom of good in the system," which, he believed, on the contrary, to be "pernicious and opposed to the best interests of the working classes and the country at large," and he wished every success to the free trade movement in Victoria.—*Melbourne Argus*, Nov. 1.

POLICY OF THE NEW FRENCH CABINET. — There was a large attendance at Versailles on Thursday afternoon to hear M. Jules Simon's address to the Chamber on taking office. After eulogising M. Dufaure and M. de Marcère, M. Simon said that he did not consider it necessary to come forward with a programme, since all were acquainted with the political life of the Ministers. He continued:—"I am profoundly Republican and profoundly Conservative. I am devoted by all convictions and studies to the principles of liberty of conscience, and have at the same time a sincere reverence for religion." "The Cabinet,"

he added, "is a Parliamentary Cabinet. We follow in that respect the first magistrate of the Republic, who has endeavoured on all occasions to pursue with exactitude the principles of a constitutional Government. We are united among ourselves, and with the majority of Parliament; and, like that majority, we wish for the definitive maintenance of the Republican Constitution." M. Simon's speech, which promised, in conclusion, that the Ministers would try to preserve peace for France, appears to have been generally well received, but it was remarked that M. Gambetta did not applaud. The House afterwards concluded the general debate upon the estimates. Several amendments to the Budget were then discussed at great length, and the debate upon the clauses of the Estimates was afterwards adjourned until to-day. In the Senate M. Simon merely read the shorthand report of his speech in the Lower House.

SCHOOL BOARDS.

At the weekly meeting of the London School Board yesterday, the various committees of the board were appointed. The Rev. G. M. Murphy proposed that in all the future reports and official documents of the board the term "voluntary school," except as regards institutions which are truly such, should be discontinued, and the term "private," "British," or "Church" school be substituted. Lord Francis Hervey moved the previous question, and Mr. Mark Wilks seconded the amendment, considering a discussion on the question just now hardly in place. Several other members agreeing in this view, Mr. Murphy withdrew the motion. A letter was read from Mr. Watherston, late candidate for Westminster, stating that he should still wish that the competition for the scholarship offered by him should be limited to schools at Westminster. After disposing of some other business, the board adjourned till next Wednesday, when, in accordance with a resolution passed on the motion of Sir C. Reed, there will be an adjournment to the 10th of January for the Christmas holidays.

The committee of Messrs. Stiff, Murphy, and Kemp-Welch (the members for the Lambeth Division) have marked their sense of the value of the services of the Rev. J. G. Rogers, B.A., of Clapham, by unanimously adopting the following resolution:—"That, on a review of the contest which has just closed with such signal success to the undenominational candidates in Lambeth, this committee feels called upon to record the expression of the high estimation in which it holds the services which the Rev. J. G. Rogers has rendered throughout the struggle, both on the platform and through the press. To his able and eloquent utterances it is in no small degree due that the popular enthusiasm was roused and sustained; whilst the thanks of the committee must be accorded to him equally for the sound judgment and unfailing courtesy with which, from the beginning to the close of the arduous and exciting conflict, he guided its deliberations."

At a special meeting of the Birmingham School Board, held on Monday, Miss Kenrick was unanimously elected a member of the board. The vacancy was caused by the death of Mr. George Dawson.

The result of the School Board's efforts in Newcastle-on-Tyne has been to increase the average attendance at public elementary schools nearly 100 per cent.

At Walsall it has been decided to exclude the Ten Commandments from the religious teaching in the Board schools, on the ground that difficulties would arise in explaining the Fourth and Seventh Commandments to children. The passage from the New Testament has been substituted running "Thou shalt love the Lord thy God," &c.

A meeting of the Sheffield Nonconformist Association was held on Monday, at which resolutions were adopted condemning the alleged attempt of the School Board to revive the 25th Clause of the Education Act. This attempt is said to consist in an arrangement under the new Act with the Guardians, whereby the Board wishes to pay the fees of the indigent pauper children in denominational schools.

THE BROOKLYN FIRE.

The Brooklyn Theatre was burned down late on the night of last Wednesday week, but it was not until the afternoon of the next day that that city and the adjacent city of New York learned the terrible character of the catastrophe. New York papers of that date devoted several pages to descriptions of the fearful disaster and subsequent discoveries, among the ruins, of nearly 300 mutilated corpses. The facts were reliably elicited at the inquest, which was held on the same evening. There were about 1,200 people in the building witnessing the play of the *Two Orphans*. Above the floor of the pit were three tiers. There were 254 persons on the first tier, 300 in the second, and 500 in the upper gallery. The only way of egress from this last gallery was by a winding and narrow stairway. The persons in the lower tier were the first to be warned, for the burning "fly" was visible from below, whilst not so by those above. Many seeing the flames rise in their seats, and would have fled but that the actors, in their warning to be cool, lulled them momentarily into a feeling of security, but soon, fully aroused, they

rose precipitately and fled. Those on the first tier, it is believed, escaped; those in the second tier fled with like precipitation, and probably nearly all escaped; but those in the upper tier, chiefly young men and boys, and probably nearly all poor persons, were doomed to a terrible fate. In descending the stairway they were met on the second landing, or second tier of the theatre, by a blinding and suffocating volume of smoke, and fell in heaps on the stairway. This was broken down under their accumulated weight, and they were precipitated upon the lobby on the first floor of the building. The flooring of the lobby in turn gave way, and the entire body of men thus entrapped by the smoke in their pathway to the street, strangled and blinded, fell victims to the flames. When the fire was discovered, soon after eleven, the curtain had just run up for the last act, the scene representing the interior of a boathouse on the Seine, the roof of which concealed the flies and drops from the audience. What are called the moonlight-cut wood drops took fire from the second border lights, a row of gas jets stretching across the middle of the stage. When discovered by the stage carpenter the fire was trifling. A drop-shifter went forward to extinguish it, and cut the ignited drop away. This, however, fell on to the canvas drop of the boathouse, which ignited, and set fire to the fly wings. The audience then saw the extent of the danger, and a panic ensued which a few gallant men vainly strove to quell. All the actors escaped except two of the principal ones, Mr. Murdoch and Mr. Burroughes. When the alarm was given they ran to their dressing-rooms to get clothes to wear in the street, their garments being very scanty in the play. Mr. Murdoch's room was in the second tier, and the only one occupied by Mr. Burroughes was on the third. Both made for their dressing-rooms and gathered up their clothing, and were trying to descend together. It had been only the work of a moment, but before they could descend, the fire had wrapped the staircase in a sheet of flames. All chance of retreat cut off, the unfortunate men were driven back step by step until in desperation they ascended to the trembling bridge, hoping that some last chance of escape might offer in a descent from the other side, but there was none. Once on the bridge their position was hopeless. Here they were last seen by Studley, a member of the company, who was about to make his escape. The scenes at the Market Hall, whither the dead were conveyed and laid out, were terrible. By nightfall 250 corpses had been ranged side by side, and hundreds of persons who had received coroners' permits visited the sad place, some, however, actuated by motives of mere curiosity. The "City Fathers" of Brooklyn were summoned, and appointed a committee to take measures for mitigating the effects of the calamity. A relief fund had already been opened, Mr. Dion Boucicault sending a cheque for 500 dollars. The work of clearing away the ruins and searching for the dead was being continued day and night, the ruins being illuminated with calcium light. Such a fatality from fire has never before visited any part of the United States.

The following additional particulars of the fire in the Brooklyn Theatre are gathered from New York papers of the day after the occurrence:—Mr. Rocheford, usher in the establishment, said to a *Herald* reporter that he went all through the building fifteen minutes after the alarm, and found that all had escaped. "I had the doors on John-street and Flood-alley opened, the front doors on Washington-street being already open. The audience exhibited no alarm, but quietly and rapidly passed out of the house, the entire audience, numbering 800, leaving the theatre within four minutes. The actors and actresses got safely out, but lost their wardrobes."—Mr. H. N. Richards, of Wiloughby-avenue, stated; "I was sitting in the last row of seats in the dress circle. The curtain was up, and they were about half through the last act. I heard a cry of fire. I then saw a volume of smoke sweep over the auditorium. At the same time the people came rushing from the front of the theatre en masse. I jumped over the back of the seat and fought my way out to the door. I saw people falling on each side of me, and heard the screams of the women, some of whom had nearly all their clothes torn off them in the struggle to gain the entrance. When I reached the sidewalk there were persons lying all around the walk, many of whom had been trampled upon and injured in the rush. Policemen were busy carrying these people into the station-house. Most of them were women. I think there were present at one time as many as fifty women in the station-house. After I got out I remained near for some time watching the progress of the fire, and saw a number of injured persons taken home by their friends, and others taken away in ambulances."—The scene at the First Precinct Station adjoining the theatre, immediately after the fire was very exciting. Fathers of families whose wives and daughters were present at the performance thronged the office, anxiously asking, "Have you heard of any women or girls being hurt?" But the answer always was, "No women or children hurt, many fainting, but only five men have been sent to the Long Island College Hospital. No policemen were hurt." Harry Murdoch, the *Pierre* of the play, and two others supposed to have been spectators, are yet missing.—One of the employes of the theatre stated to a reporter that "He was on the stage when he saw the fire, and gave the alarm to all the people about him, and then made good his own escape. When he got out-

side he said he went back, fearing that it might be possible that some of the women folks were within. He groped his way to the dressing-rooms, and cried out, 'Are there any women here? For God's sake follow me.' There was no answer to his summons, and the flames compelled him to run again for his life. He said that he was not satisfied that everybody escaped, but he hoped they had."—Mr. Thomas Figueira, of No. 592, Court-street, says that "He was in the gallery, and first saw sparks of fire dropping between the scenes. He called out 'Fire!' but for a second or two was too startled to run. During that moment the entire roof of the stage seemed to fall in, and a great burst of flames darted into the audience. With a groan, the audience seemed all to rise at once and proceed to the staircase. He got as far as the second landing down, when a puff of smoke seemed to come forward and completely filled the stairway. He was almost immediately knocked down, and on the next landing was trampled on by the crowd going over him. His shoes were pulled off his feet in the rush. The smoke, too, was so dense that he could not see; but a slackness in the crowd enabled him to rise, and he got out, exactly how he cannot tell. When he reached the wall several people were lying around, thrown down by the heedless rush of the throng. Mr. Figueira is certain that all of that portion of the audience who were seated in the gallery did not escape, as he was far from being the last to leave the stairway, and he had barely time to reach the stairs." As speedily as possible the injured were conveyed to the Long Island College Hospital, corner of Henry and Pacific-streets, where, in the south-west ward, three of the sufferers lay tenderly cared for by the staff of the institution.

A SUN IN FLAMES.

Mr. R. A. Proctor, the well-known astronomical writer, in the course of a paper in the *Echo*, says:—"News just received from the star depths tells us of a sun, doubtless in general respects like our own, which has met with some great catastrophe, whose cause we cannot at present determine, but whose real nature is unmistakable. Our sun is one among hundreds of millions, each of which is probably, like it, the centre of a scheme of circling worlds. Each sun is rushing along through space, with its train of worlds, each bearing perhaps, like our earth, its living freight, or more probably each, at some time or other of its existence, becoming habitable for a longer or shorter period. Thus the suns may be compared to engines, each drawing along its well-freighted train. Accidents among these celestial engines seem fortunately to be rare. A few among the suns appear suddenly (that is in the course of a few hundred years, which in celestial chronometry amounts to a mere instant) to have lost a large part of their energy, as though the supply of fuel had somehow run short. Mishaps of that kind have not attracted much attention, though manifestly it would be a serious matter if our own sun were suddenly to lose three-fourths of his heat, as has happened with the middle star of the Plough, or ninety-nine hundredths, as has happened with the once blazing, but now scarce visible, orb called Eta, in the keel of the star-ship Argo. But when we hear of an accident of the contrary kind—a sun suddenly blazing out with more than a hundred times its usual splendour; a celestial engine whose energies have been overwrought, so that a sudden explosion has taken place, and the fires, meant to work steadily for the train, have blazed forth to its destruction—we are impressed with the thought that this may possibly happen one day with our own sun. The circumstances are very curious, and though they do not show clearly whether we are or are not exposed to the same kind of danger which has overtaken the worlds circling around those remote suns, they are sufficiently suggestive. On Nov. 24, quite early in the evening, Prof. Schmidt, the well-known director of the Athens Observatory, observed a star of the third magnitude in a part of the constellation of the Swan, where no such star should be. At midnight the new star's light was seen to be of a markedly yellow colour. The news was, of course, spread about among the chiefs of the principal observatories, and, so soon as clear weather permitted, the new-comer was submitted to the searching scrutiny of the spectroscopic. Unfortunately it had already dwindled down to the fifth magnitude by Dec. 2, when first it was thus examined, and its light has become greenish, almost blue. It was not till Dec. 5 that really satisfactory observations were made. Then M. Cornu obtained the following very curious results:—The light of the star showed the usual rainbow-tinted streak crossed by dark lines, which forms the spectrum of a star or sun, but on that rainbow-tinted streak, as on a dark background, there was seen the bright lines of hydrogen, a bright line belonging to magnesium (in the state of glowing vapour), and two other bright lines, one of which seemed to be identical with a bright light shown by our sun's corona during total eclipse. Now a point to which I would call special attention is, that all the elements of the catastrophe, if one may so speak, which has befallen the remote sun in the Swan exist in our own sun. At times of marked disturbance parts of our sun's surface show the lines of hydrogen bright instead of dark, which means that the flames of hydrogen over those parts of the sun are hotter than the

glowing surface of the sun there. We have all heard, again, how Tacchini and Secchi, in Italy, attributed some exceptionally hot weather we had a few years ago to outbursts of glowing magnesium. And, lastly, our sun is certainly well supplied with that element, whatever it is, which gives the bright line of his corona during eclipses; for we now know that the whole of the streaked and radiated corona occupying a region twenty times greater than the globe of the sun (which itself exceeds our earth one million two hundred and fifty thousand times in volume) belongs to the sun. Again, though the sun has shone steadily for thousands of years, yet, so far as can be judged, the stars which, like this one in the Swan, have burst out suddenly, blossoming into flames of hydrogen, within which the star's heart-core glows with many hundred times its former heat, have also been for ages shining steadily amid the star depths. We know that the one which blazed out ten years ago in the Northern Crown was one of Argelander's list, a star of the tenth magnitude, and that after glowing with eight hundred times its former brightness for a few days, it has resumed that feeble lustre. We have every reason which analogy can furnish for believing that the new star, which was not in Argelander's list, simply escaped record by him on account of its faintness. It is now fast losing its suddenly-acquired lustre, and is already invisible to the naked eye. It appears, therefore, that there is nothing in the long-continued steadfastness of our sun as a source of light to assure us that he, too, may not suddenly blaze forth with many hundred times his usual lustre (the conflagration being originated, perchance, by some comet unfortunately travelling too directly towards him). Though he would probably cool down again to his present condition in the course of a few weeks, no terrestrial observers would be alive, at any rate, to note the fact, though the whole series of events might afford subject of interesting speculation to the inhabitants of worlds circling around Sirius or Arcturus. Fortunately, we may legitimately reason that the risk is small, seeing that among the millions of suns which surround ours, within easy telescope distance, such catastrophes occur only ten or twelve times per century."

Epitome of News.

The religious service in the Mausoleum at Frogmore on Thursday in commemoration of the Prince Consort was conducted by the Dean of Windsor. Some hymns and an anthem were sung by a portion of the choir of St. George's Chapel, under the direction of Sir G. Elvey. The Prince and Princess of Wales, Princess Beatrice, the Princess Louise of Hesse, and other members of the royal family were present. Subsequently the Mausoleum was opened for the ladies and gentlemen and servants of the household to visit it.

The Queen will not go to Osborne this Christmas, but will probably remain at Windsor.

The Queen and the Princess Beatrice paid a visit on Monday to the Princess Louise (Marchioness of Lorne) and the Marquis of Lorne at Dornden, near Tunbridge Wells, returning to Windsor in the evening.

The Prince and Princess of Wales on Monday left Marlborough House on a visit to the Earl of Leicester, at Holkham Hall.

The Earl of Beaconsfield had an audience of Her Majesty the Queen at Windsor on Saturday.

Lord Redesdale, the Chairman of Committees in the House of Lords, has been created an earl, under the title of Earl of Redesdale, of Redesdale, in the county of Northumberland.

The Duke of Marlborough, after being sworn in formally on Tuesday as the new Lord-Lieutenant of Ireland, left Kingstown Harbour on Thursday by the mail steamer for Holyhead, on his way to London. The Duke is expected to return to Ireland in January.

A Cabinet Council was held on Monday, at which all the Ministers, except Lord Salisbury, were present.

The nomination for Liskeard took place yesterday. The candidates are Lieut.-Col. Sterling, a moderate Liberal, and Mr. Courtney, a Liberal of more advanced opinions. The contest is expected to be close. Among the constituency generally, however, the impression is that Mr. Courtney will be returned by a small majority.

It is stated that the Liberals of Oxford intend to bring out Mr. M'Intyre, barrister, in opposition to Mr. A. W. Hall, the Conservative member, at the next election. The great success of the Liberals at the recent municipal elections, it is thought, fully justifies the action of the party, which is now stronger and better organised than for many years past.

The Will and Codicil of the Rev. Robert Halley, D.D., formerly of New College, St. John's-wood, but late of No. 83, Downs-road, Lower Clapton, who died on Aug. 18 last at Arundel, Sussex, were proved on the 13th ult. by the Rev. Robert Halley, the son, and Joseph Thompson, the executors, the personal estate being sworn under 9,000*l*.

It is reported that Mr. James Kelly, one of the secretaries of the Irish National Board, will immediately retire from his post, and that the intention of abolishing the second secretaryship being for the present abandoned, another Roman Catholic, now holding a high place in the department, Mr. J. E. Sheridan, will take Mr. Kelly's place.

The nine members of the Keighley Board of

Guardians who were lately released from prison by the judges of the Queen's Bench have sent in their resignation, on the ground that they were returned upon the understanding that the vaccination laws were not to be put into force by them.

Lord Beaconsfield, replying to an address recently forwarded by the agents of the North of England Conservative Association, tendering their warm and sincere congratulation upon his elevation to the peerage, says:—"The support which for more than a quarter of a century I have received from the important district represented by the signatures to the address has sustained me at many a trying moment, because I was conscious that such support was extended to me by a vast population alike distinguished by their intelligence, their public spirit, and their private virtues."

A curious effect of bad trade (the *Sheffield Telegraph* says) has passed unnoticed by the newspapers. In country districts where colliers are the customers, the publicans complain that their occupation is practically gone. The best proof of it is the fact that they have voluntarily adopted an early-closing movement. In many parts the public-house doors are closed at nine o'clock, and in others at half-past nine. The landlords say that there are no late customers now; and the police state that in the colliery villages the "early-to-bed" rule is wonderfully general.

The town of Hyde was the scene of a shocking tragedy on Friday morning. A man, named Joseph Bannister, power-loom weaver, Russell-street, Hyde, attacked his wife with an axe, inflicting serious injuries, and then attempted to end his own life by cutting his throat. Not the least hope is entertained of the woman's recovery. Jealousy is said to have been the cause of the prisoner's attack.

The Special Bridge Committee appointed by the Court of Common Council on the 10th February last, to consider generally the best way of relieving the continually-increasing traffic of the City have presented their report. They come to the conclusion that the most eligible site for a bridge over, or a subway under, the Thames would be that approached from Little Tower-hill and Irongate Stairs on the north, and from Horselydown Stairs on the south side of the river. It was agreed that, as the report was a most important one, and required due consideration, the discussion upon it, as well as upon the rival scheme recommending the widening of London Bridge, should be postponed until after the vacation.

The *Bradford Observer* regrets to learn that Sir Titus Salt has suffered a relapse, and that on Sunday night his condition was most unfavourable. The honourable baronet has been weaker since his return from Scarborough to Crow Nest. His family have been summoned.

In connection with the Christmas holidays it is stated that many leading Manchester houses in the City have announced their intention to close their warehouses from Friday night, the 22nd inst., to Wednesday morning, the 27th, an arrangement which it is expected will be generally adopted by business houses.

Notice is given by the Postmaster-General that "the public would greatly assist the operations in the Post Office if they would be good enough to post their letters, Christmas cards, &c., intended for despatch from London on the evening of the 23rd (the Saturday before Christmas-eve) and the evening of the 30th (the Saturday before New Year's-eve), earlier in the day than usual."

In the Central Criminal Court, on Thursday, four London "roughs" were severally sentenced to fifteen years' penal servitude for a ferocious and unprovoked assault on a police-constable at Holloway.

A murder was on Friday committed in Pimlico by a young man named Fredk. Treadaway, who attempted the lives of two persons, with fatal effect in one case and with serious results in the second. It appears that, being engaged to a niece of Mr. Collins, a retired builder, he had called to see him, and had been invited to remain to dinner. During this repast Mrs. Collins left the room, and, hearing the report of a pistol, returned in haste, when she saw her husband lying on the ground, and young Treadaway, with his bat in his hand, about to leave the house. She tried to stop him, when he fired at her also. He then maltreated her violently, and, leaving her much injured, made good his escape for the present. Mr. Collins died before the arrival of a surgeon. Treadaway was apprehended at Isleworth on Saturday night, having the revolver with which he is supposed to have committed the crime in his possession. On Monday Treadaway, who described himself as a hosier's salesman, was brought up at the Westminster Police court. Mrs. Collins, wife of the murdered man, was the chief witness examined, and the prisoner was remanded for a week. A scene of painful excitement took place in the court, on this witness and the prisoner first seeing each other. The other evidence included that of the surgeon who was called in, the policeman who apprehended Treadaway, and the inspector to whom he made a statement when charged with the crime. A remand was then ordered until Tuesday next.

It is stated with regard to the London, Chatham, and Dover and South-Eastern lines that application is to be made to Parliament to sanction a fusion or a joint management of the two systems, and a division of the receipts in agreed proportions, with the view of subsequent complete amalgamation. In the meantime all receipts are to be divided in the proportion of last year's experience.

In the first year of the fusion 31 per cent. is to go to the Chatham and Dover and 69 per cent. to the South-Eastern; in the second year 31½ and 68½ respectively, in the third year 32 and 68, in the fourth year 32½ and 67½, and in subsequent years 33 and 67 per cent.

The guardians of St. Pancras have resolved to appoint a training cook, whose especial duty it should be to instruct the girls in the parish schools at Leavesden in cooking.

The death is announced of Mr. Alderman Besley, at his residence, Wimbledon Park. The deceased gentleman, who was a type-founder by business, was for many years a member of the Court of Common Council, and was elected, on the death of Sir Peter Laurie, in December, 1861, Alderman of the ward of Aldersgate. He was sheriff in 1864, in conjunction with Alderman Sir Thomas Dakin, and he served the office of Lord Mayor in 1869. He was seventy-seven years of age. Mr. Besley formerly resided at the Priory, Archway-road, and was for many years a regular attendant upon the ministry of the Rev. Alfred Morris, at Holloway Congregational Church, and identified himself with the Liberal cause in London during that period of his career.

On Thursday night, Commander Cheyne, in a lecture entitled, "A Voyage towards the North Pole," again expressed his opinion that the Pole could be reached by means of ballooning, and in this statement he was supported by Mr. Coxwell, the well-known aeronaut. Commander Cheyne expressed his opinion that the Pole could be reached by going through one of the channels to the westward of Smith's Sound, then turning north north-west into the current through Behring's Strait, across the Pole, and returning to England by way of Spitzbergen.

A meeting was held on Saturday afternoon in the Town-hall, Carlisle, to promote a memorial to the late Mr. George Moore. Lord Muncaster, M.P., presided, and the meeting was addressed by Sir Wilfrid Lawson, Mr. Charles Featherstonhaugh, Mr. Howard, M.P., the Bishop of Carlisle, Sir R. Musgrave, and others. It was resolved that steps should be at once taken to raise a suitable memorial, and a committee was appointed to consider what form it should assume. It was made an instruction to the committee to examine a scheme projected by Mr. Moore, by which he had intended to devote a sum of 12,000*l*. to the foundation of scholarships in elementary schools in Cumberland and Westmoreland.

In charging the grand jury, at the Middlesex Sessions on Monday, Mr. Serjeant Cox referred to the East-end spiritualist case, and explained that the question for them to consider was simply whether the defendant falsely represented himself to be a spirit, whatever that might be, whereas, in truth, and in fact, it was himself personating a spirit; and if so, whether they were satisfied that he had obtained money from the prosecutor with intent to defraud him. Subsequently application was made on behalf of the Treasury to add to the indictment two counts for conspiracy, in which Mr. Serjeant Cox concurred. The case was then adjourned until the January sessions.

An extraordinary tombstone dispute has arisen at Wadsley Bridge, near Sheffield. The widow of one Benjamin Keeton, a recently deceased cricketer, of some local renown, has erected a tombstone to her husband's memory, on which is carved a set of stumps about a foot high, with bat and ball. The vicar and churchwardens declare the stone was surreptitiously fixed, and have ordered its removal, which has caused intense local excitement.

Considerable discontent prevails in the district around St. Neots owing to the farmers having expressed their intention of reducing their labourers' wages from 14s. to 13s. per week. On Monday twenty-six men in the employ of Mr. William Bowyer struck work, and during the day the men paraded the streets with blue ribbons attached to their caps and jackets. They belong to the Agricultural Labourers' Union.

An explosion of firedamp occurred on Monday morning at one of the pits of the South Wales Colliery Company at Abertillery, near Newport, Monmouthshire, resulting in the loss of twenty lives. The pit where the accident has happened was regarded as one of the safest and best-ventilated in the locality.

A commutation of the sentence of death recently passed on Mary Mahoney for the murder of her child at Whitechurch has been received at Cardiff.

The *Bristol Post* says that Mr. Handel Cosham is seriously ill, though he is now considered out of danger. He has had an attack of typhoid fever, which is believed to have been brought on by drinking impure water.

The Lord Chamberlain has announced that his "department" has turned its serious attention to the adoption of every possible precaution against accident in case of fires or panics occurring in theatres. Communications will be opened with managers of theatres with the view of introducing every possible means of preventing in England a calamity similar to that which has plunged Brooklyn in mourning.

The *Manchester Guardian* announces the death on Monday at the Monsall Fever Hospital, of Mr. Pitt, the steward of the Manchester Assize Courts. Mr. Pitt was seized with small-pox shortly after the close of the assizes, and was removed to Monsall at his own request. There is little doubt that he contracted the disease in the performance of his public duties.

SCOTTISH CHURCH NOTES.

(From our own Correspondent.)

Things seem really beginning to move. *Apropos* of Sir Robert Anstruther's coming down to discourse to his constituents in Fife, our newspapers have suddenly become full of letters and leaders on the subject of disestablishment. Sir Robert is a very clever man, and personally he is much liked and respected; but he is, before all, an Elder of the Kirk, and in the debates on the Patronage Bill he signalled himself by his zealous advocacy of that barefaced expedient for increasing the Tory vote in Scotland. When Mr. Baxter proposed the very moderate motion that nothing should be done before inquiry had been made, the Liberal member for Fife not only went into the opposite lobby against Mr. Gladstone and the other chiefs of his party, but spoke with such violence in favour of riding rough-shod over all difficulties, that he very much disgusted many of his most earnest supporters. Nor was that all. What he did then was in the face of his own express pledges and assurances to the contrary. I happen myself to be personally acquainted with the convener of one of his own local committees—a Fife laird—to whom he expressly promised that he would vote for inquiry first; and you may imagine that this gentleman will not now appear among those who, in Cupar or elsewhere, accompany the county member to the platform.

Anyhow, Sir Robert is receiving warning that even for such as himself there will come a time of retribution. To keep him in countenance while giving an account of his stewardship the other day, he got Mr. Adam, the Liberal Whip, to preside at his meeting, and Mr. Adam tried to smooth his way by discoursing about the evil of making any crotchet whatever—let it be Permissive-Billiam, or Disestablishmentism, or anything else—a test of party fidelity, and Sir Robert followed up this line of thought by claiming for himself that same liberty of non-committal which is conceded to Mr. Gladstone, Lord Hartington, and the rest. But—though I say it that shouldn't—it is not quite so easy to throw dust in the eyes of our Scotch folk as all that. There has been since quite a rush of well-written letters to the papers, in which Mr. Adam and Sir Robert have been told that it won't do to lump all the *isms* together under the general category of *crotchets*, and that, to say the least of it, there is a conceivable difference between the case of Mr. Gladstone, who voted true to his Liberal professions on the question that was actually before Parliament, and that of the member for Fife, who made himself on the same occasion the active partisan of the enemy. Of course, a general election is as yet a good way off, and the whole practical issue will be a wordy war in the meantime. But this discussion will serve to ripen opinion; and one fruit of it has appeared already, viz., letting the world see that disestablishmentism has been making greater progress in Scotland than most of us were imagining.

There is another good thing that the stir has done. It has shown what a risky and unwise step was taken by the proprietors of the *Scotsman* in making an Established Church minister the editor of that paper. The *Scotsman* has been hitherto the leading Liberal newspaper in Scotland. It did yeoman's service to the cause of political freedom during the Reform Bill agitation, and from its start its ecclesiastical principles have been *Voluntary*. But now it has veered distinctly round to be an advocate of Establishmentarianism. Its theory is that there ought to be a State-Church comprehending all sects—that every religious teacher whatever should be paid out of the national Exchequer. That was precisely the view advocated by Dr. Wallace while as yet he was himself a recipient of Government pay; and it is not reasonable to expect that he should have so speedily changed his mind. The articles in the *Scotsman* therefore may now be always accepted with deductions. The voice may sound like that of Jacob, but the hands, you may be depend upon it, will be hands of Esau. On this point the utterances of the *Daily Review* may be received as representing far more exactly the mind of all the Nonconformists of Scotland, and it has gone in, neck-and-heels, for disestablishment.

I find that some people, whose opinion is entitled to weight, actually believe that the Government may do something more to break down the Free Church in the interests of the Establishment and Conservatism. The Patronage Bill has not told as was expected. A few men, who can certainly be easily spared, have been drawn over; but otherwise the sky has not fallen. The great financial sheet-anchor of the Free Church—the Sustentation Fund—continues steadily to rise. New stations and churches are being opened as before from month to month, and the mission schemes are becoming positively astonishing in their dimensions. But it is known that there are men—how many nobody can tell—the mass of Dr. Begg's party, who say, "We are well disposed to resume our connection with the State, but you have not gone far enough for us. You must concede not only popular election, but spiritual independence!"

And with all the recklessness of a *parvenu* candidate for honours, the Tories are said to be willing to stretch the net a little further for their sake. For myself I don't believe much in the story. Mr. Watson, our new Lord Advocate, has no personal or political influence like Mr. Gordon. It is not likely that he has had any conversation with Sir Stafford Northcote or Mr. Cross on the subject. And I think it very unlikely that for a problematical gain, the Ministry will set up another hornet's nest here and in England. I say in England, because any proposal to recognise by statute the free and independent jurisdiction of the Scottish Church could not but put up the Ritualists to demand similar privileges for themselves. So far as the Free Church of Scotland is concerned, I believe that the full concession of all the claims it made before the disruption would now affect it very little. Some loose tiles would of course be blown off, but it is satisfied with its present position. It is doing a great work, which would be seriously marred and hindered by new political complications; and more than once even Sir Henry Moncrieff (who lags behind on the Disestablishment question) has publicly said that no conceivable change in the attitude of the Government would induce it to abandon at present the line it has taken up. The Tories, therefore, will never succeed in breaking down Nonconformity in Scotland, let them be as reckless in their concessions as they like; and, on the other hand, their purpose is so apparent, and so unprincipled and selfish, that their conciliatory policy tends only to awaken disgust. In fact, if there is one thing more manifest just now in the state of public feeling than another, it is this—that instead of their expedients resulting in bringing the Churches closer together, they have so embittered the waters that there has not been so much sectarianism among us for twenty years.

It was customary for most of us, when Gladstone was beaten at the polls, to say bravely and defiantly that in a country like this it did not very much signify whether the Whigs or Tories were in; and that, in fact, it was on the whole rather a good thing than otherwise to give Mr. Disraeli a term of office. I don't think that we shall be saying that as heartily for a good many years to come now. My strong conviction is that not even in France is there such unprincipled manipulation of forces with a view to selfish interests when a Government is in power as there has been in England since the Tories got hold of the helm; and we hailed here with immense satisfaction the School Board victory in London as a sign that their reign is drawing near its termination. Nobody can predict what will happen either abroad or at home as long as their baleful influence continues; and their final exit will be an occasion for sincere national rejoicing.

Miscellaneous.

UNIVERSITY OF LONDON.—The following are lists of the candidates who have passed the recent examinations:—B.S. Examination. Examination for Honours. First Class: A. J. Pepper (Scholarship and Gold Medal), University College; A. Duncan, M.D. (Gold Medal), King's College. Second Class: W. Otley, University College. Examination in subjects relating to public health: Henry Franklin Parsons, M.D. (Gold Medal) St. Mary's Hospital.

PROPOSED SCHOOL OF HOMŒOPATHY.—The first general meeting of subscribers and donors to the proposed School of Homœopathy was held on Friday at the Homœopathic Hospital, Great Ormond-street, London, Lord Ebury presiding. The chairman said that such an establishment had long been a desideratum, and when the hospital was founded it was contemplated that all operations and teaching connected with medicine should emanate from the nucleus so formed. From the funds received there was no reason why they should not proceed to the establishment of such a school at once. Dr. Bayers said to establish it would require a considerable amount of money, probably 20,000*l.*, and a minimum yearly income of 700*l.* They had already promised them 400*l.* a-year, and donations had been offered them to the amount of about 1,200*l.* The remainder of the sitting was devoted to the discussion of the rules relating to the new institution.

BURLINGTON SCHOOL.—This school, situated at the end of Old Burlington-street, and facing the London University, is one of those which have been taken in hand by the Endowed Schools Commissioners, who have carried through a scheme which provides for that part of London an institution of a somewhat unique kind. By it the old charity school is converted into an institution for the reception of 250 girls in a middle-class day-school and of twenty boarders. These boarders form the distinctive feature. They will be girls over fourteen years of age, some employed as pupil-teachers in the school itself, and in the primary schools of St. James's parish; others, either training for nursery governesses, clerks, and other employments requiring a superior education, or acting as pupil teachers in the schools of neighbouring parishes. In order to meet the requirements of the new institution, extensive alterations have been made in the building. The day fixed for the opening is January 15, 1877.

PEOPLE'S CAFE COMPANY, LIMITED.—The movement which was set on foot a short time ago for supplying good luncheons, teas, and dinners, without the necessities of excisable liquors seems to have met with considerable success. Four of these establishments have now been opened in London

by the above company, under the management of Messrs. McDougall and Downing, where a large number of clerks and others obtain their daily meals in a clean, comfortable, and substantial manner, and at prices which may be considered fairly reasonable. The extensive premises in St. Paul's Churchyard, which were recently used as a bazaar, having been fitted up by this company, were opened on Friday, and a dinner was given on the occasion, when those present had a capital opportunity of judging of the resources of the establishment. Various speeches were made in sympathy with the movement, which was stated to be in furtherance of the temperance cause and in direct opposition to the licensed premises. It was also stated that it was intended to establish other *cafés* adapted to the wants of the working classes.

THE POPULATION OF THE WORLD.—The *Times* published on Wednesday an abstract of an account of the population of the world annually prepared by Drs. Behm and Wagner, and published by Perthes, from which it appears that the population in 1876 may be taken at 1,423,917,000, of whom nearly one-fifth, or 309,178,000, reside in Europe, and probably 400,000,000, or less than one-third, belong to the European civilisation. Four-sevenths of the world's people, or 824,000,000, reside in Asia, and half of these are Chinese. The population of America, natives included, in both divisions of the continent, is only 85,000,000, of whom we imagine about half are of pure-blooded European descent. The population of Africa, arrived at, of course, by more or less careful guessing, is set down at 199,000,000, of whom scarcely one per cent. can be fairly set down as civilised men, and little more than ten per cent. as semi-civilised. The Turkish Empire is estimated at 46,000,000, including 20,000,000 in Egypt and its dependencies, with Tunis and Tripoli; but the population in Europe is only 8,000,000, and in Asia 13,500,000. Half the European population of Turkey at least is Bulgarian, and if we add the Greeks and Slavs, we shall find that the dominant caste does not exceed one-fourth of the whole, to whom the other three-fourths are sacrificed.—*Spectator*.

ROYAL WESTMINSTER AQUARIUM.—A special classical concert was given at the above favourite place of amusement on Friday, under the direction of Mr. George Mount. The programme was well selected. The instrumental *morceaux* were Mendelssohn's "Ray Blas" overture, Sterndale Bennett's Pianoforte Concerto in F minor, Schubert's unfinished Symphony in B minor, and a new overture by Madame Julia Woolf, entitled "The Fall of Pompeii." Mr. F. Archer played Bennett's fascinating concerto with much brilliancy of execution and sympathy of method, and every care was bestowed upon the rendering of the B minor Symphony of Schubert. All the delicate passages were, however, lost, owing to the defective acoustical properties of the building. This defect also prevented the band—an admirable body of musicians—doing full justice to themselves or the works under performance. Madame Julia Woolf, already known as a pianist of some eminence, and a facile composer for the voice, has arranged her overture, "The Fall of Pompeii," with much skill for full orchestra, and it is fairly tuneful and dramatic throughout. On Saturday the programme was a miscellaneous one, including two instrumental concertos, the Mohawk Minstrels, and a "Grand Variety Entertainment," under the direction of Mr. J. A. Cave. The promoters of the Aquarium deserve all praise for their indefatigable efforts to cater for the public. We know of no more agreeable lounge in town where one can pass away a few hours pleasantly. The tanks, thirty-three in number, are now full, and contain a great variety of fish. The library and reading-room is a noble apartment admirably fitted up, and is supplied with all the leading newspapers, magazines, and new books. The refreshment department is also conducted in a manner worthy of the reputation of its caterers, Messrs. Bertram and Roberts.

A fourth edition of Captain Burnaby's "Ride to Khiva," reviewed elsewhere, is now in the press.

A telegram from Rome, dated Monday night, in the *Daily News* says:—"An important archaeological discovery has just been made in the Ostian Catacombs, two miles along the Via Nomentana. Signor Rossi had already established the spot as that where the Apostle Peter was wont to baptize, and where he first sat in the crypt of the subterranean chapel. Signor Armellini has succeeded in deciphering an inscription in which occurs the name of St. Peter, and which would seem to place beyond doubt the previous conclusions as to the Apostle's connection with the Ostian Catacombs."

The *Athenæum* says:—"The composer of 'Eli' and 'Naaman' has been engaged for a considerable time in writing a third oratorio. We have reason to believe that the Biblical subject chosen by Sir Michael Costa for his book is that of Joseph."

Mayfair is to be the title of a weekly illustrated journal of politics, literature, and society, which is to appear early next year. The staff of the new journal has been formed from among some of the best-known writers on the London daily press. The writer of the Parliamentary articles in the *World*, entitled "Under the Clock," has transferred his services to *Mayfair*. Though the newspaper will not appear in its ordinary form before Tuesday, January 2, it commenced its existence yesterday with a special Christmas number in the shape of a complete story from the well-known pen of Mr. B. L. Farjeon.

ALBEMARLE STREET,
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THURSDAY, DECEMBER 28,

instead of

WEDNESDAY, DECEMBER 27,

Subscribers are respectfully requested to note the change.

The Nonconformist.

WEDNESDAY, DECEMBER 20, 1876.

SUMMARY.

THE prospects of peace seem to be increasing. The preliminary discussions are over, and the Plenipotentiaries have agreed to certain proposals to be laid before the plenary Conference as a basis for serious negotiation with Turkey. These terms have been referred to the respective European Cabinets, and are said to have been approved of by each and all of them. A Cabinet Council to consider Lord Salisbury's telegraphic despatches was held in Downing-street on Monday, and the conclusions to which the British Plenipotentiary, in common with his colleagues, has arrived, have been endorsed by the British Government. The recent course of events has been rather startling. First, the Czar declared that a Russian occupation of Bulgaria would only be insisted upon in the event of no guarantee of equal efficacy being propounded. Next, the idea of a mixed European police force was discussed, and abandoned as too complicated. Then came the proposal for enlisting the services of some decidedly neutral Power. Belgium was fixed upon as the most suitable to carry out the will of the Treaty Powers, and our Government have, it is generally believed, acquiesced in the proposal that the Porte shall be required to allow Bulgaria to be occupied for a limited time by Belgian troops with the view of insuring the carrying out of the needed reforms. This is a prodigious advance for a Cabinet presided over by the Earl of Beaconsfield. "Truly," as the *Times* says, "we have travelled a marvellous distance since the time of the timid debates at the end of last session, and the Ministry may be heartily congratulated on the proofs of its susceptibility to the (educating) influence of events." But the consent of King Leopold and the Belgian Parliament to this scheme has yet to be obtained—which consent is apparently doubtful—and there are other serious difficulties involved in the suggestion. However, either at the end of this week, or immediately after Christmas Day, the real Conference, in which the representatives of the Porte will find voice, is to be opened.

So far as appears, the Sultan and his Ministers have put their backs to the wall, and have already begun to utter their *non possumus*. We are told from Constantinople that they would rather lose territory through the chances of war than surrender their sovereignty in peace, and that the presence of even English troops in any of the provinces of Turkey would on no account be allowed. This may, of course, be the first attitude assumed by the Porte for diplomatic reasons, which subsequent pressure may oblige it to abandon. But it is ominous that at this juncture the Grand Vizier Mehemed Rushdi Pasha has resigned, and that he has been succeeded by Midhat Pasha, the author of the new charter, the details of which are now settled, and which that energetic statesman is in feverish haste to launch in the face of the European Powers. If that is to be the answer of the Porte to the proposals which the united Powers will lay before the Conference, the prospects of a pacific settlement are slender indeed. That step has not, however, yet been taken. Meanwhile, it is worthy of note that, while the last telegram of the Russian Agency remarks that the Porte cannot refuse a Belgian occupation without engaging England against her, the news from Constantinople says there is a fixed belief in the minds of Turkish officials that, whatever the British Government might permit their representative to discuss, it will never use the slightest coercion in the matter.

Neither Sir Stafford Northcote, the new leader of the House of Commons, in his interesting speech at Barmetaple, nor Lord Carnarvon in his remarks at Dulverton yesterday, gave countenance to the idea that Her Majesty's Ministers are now disposed to take a course which will further Turkish

views, or make the prolonged negotiations abortive. The Secretary for the Colonies, whose words are all the more important as having been spoken after the Cabinet Council of Monday, said that Lord Salisbury would take care that effectual guarantees were given that the proposed reforms in Turkey should be true and effective, and would not allow himself to be the victim of deception. His lordship added:—"Her Majesty's Government still believed that, dark as the horizon might be, there was not as yet a cause for war; that there were ample ways, that there were ample means, for a pacific solution. The Eastern Question was not a Gordian knot to be cut by the sword of an Alexander; it was rather, to take another metaphor, a Penelope's web, which, though it had often been unravelled and unmade, he believed might, with patience and skill and temper, be remade; and if remade, then remade for the consolation and blessing of suffering nations. He did not think that the expedients of a settlement were by any means yet exhausted, and he should cling to the hope that a peaceful and satisfactory solution of the Eastern difficulty would be the result of the present negotiations at Constantinople." This guarded language cannot be regarded as particularly reassuring.

M. Jules Simon, the new Prime Minister of France, has made a statement of the general principles which will guide his administration, both to the Chamber of Deputies and the Senate, which has been well received. Happily both Houses have adjourned for the Christmas holidays, during which the new Ministry will be able to elaborate its programme. Its position is precarious, and its task difficult. M. Gambetta is no friend of M. Simon, and there is already evidence that he is not inclined to give him a cordial support. It seems that in the recent ministerial crisis the views of the leader of the majority in the Chamber were thwarted. M. Gambetta would have preferred M. Duclerc to M. Simon, and his newspaper organ has begun to write about the new Cabinet in a tone that forbodes trouble to the Prime Minister, and future danger to the constitution.

The hopes held out of some satisfactory solution of the difficulties that have arisen in connection with the recent Presidential election in the United States are strengthened by the action taken by the Senate. That branch of the Legislature having unanimously passed a resolution in favour of a joint committee to prepare a measure providing a mode of lawfully counting the votes, the House of Representatives has concurred. A committee, composed of seven members of each House, has been nominated, and will consider the subject during the recess.

PROLONGATION OF THE ARMISTICE.

TELEGRAMS from Belgrade and Vienna announce a prolongation of the Armistice until the 1st of March, not merely as probable, but as almost certain. We hope they are right. There are circumstances on both sides—on the side of the Powers and on that of the Porte—tending to overrule the objections likely to be urged against this arrangement, whether by Russia or by the Cabinet at Constantinople. We shall assume, therefore, that the prolongation which is said to be "imminent," will be finally agreed to. It is matter for congratulation in itself; it is also an auspicious omen. A winter campaign in Servia and Montenegro, without any reference whatever to what might have been its issues, would have been fraught with sufferings on both sides which any person with humane feelings must have shuddered to contemplate. The country in which the campaign would take place is extremely rugged. The roads, and especially the cross-roads, in Servia are almost impassable during the winter season. The mountain ridges are unbearable, even to well-clad and fairly-protected soldiers. The Turks, drawn in swarms from Asia, are ill-fitted to encounter the rigours of the climate, and frost and snow would probably have killed larger numbers of them than those destined to fall by the sword. Even Servians and Russians, during the short spell of wintry weather which preceded the existing armistice, suffered untold miseries. Since then, happily, the season has been unusually open, and both the Turks and Christians who have been left to keep the field have had opportunities of providing for themselves some tolerable shelter. It can hardly be anticipated, however, that favourable meteorological conditions will continue unchanged through the remaining winter months, and it is a relief to be assured that the contending armies will not again take the field (even if they are not ultimately released from service by the successful negotiations for peace).

until at least the dawn of the vernal season. It would be difficult to estimate the vast amount of human suffering which a prolonged armistice will thus avert.

Servia, especially, will have ground of thankfulness for the respite which a longer cessation of hostilities will extend to her. Her militia troops are now widely scattered, and, if some accounts be well founded, are for the practical purpose of continuing the war all but dissolved. It is not by any means certain that the Russian immigrants who found their way back to their own country in November, would again present themselves at the posts they then quitted on the 1st of January next year. They pledged themselves one to another, and all of them to General Tchernayeff; that they would, and probably a proportion of them would keep their word. But it is well known that the zealous partisanship for Servia which had been kindled in their bosoms before they had seen actual service with their co-religionists, was considerably damped by the want of spirit said to be displayed by the Servians on the field, and it is not likely that all of them would be able to fan their martial aspirations into such enthusiasm as to induce them to face the hardships and dangers of a winter campaign. On the other hand, the Turks have no irresistible reasons for objecting to a further cessation of hostilities for the next two months. There would be no little difficulty in replacing the troops which they have withdrawn to winter quarters, or have transferred to other localities in expectation of a war with Russia. Rapid movements, even if their army were triumphant, would be impracticable at this time of the year in Servia, and even if Belgrade could be captured before March, which is not at all likely, the fact would make no appreciable difference in the terms of peace to be ultimately exacted from the Principality.

Some opposition to so long a prolongation of the armistice might be expected to be displayed by Russia. She has made extensive preparations for a war with Turkey, which, partly owing to the policy of our own Government, she looked upon as inevitable. Until peace with the Porte is actually negotiated, she will have to bear all the expense which she has incurred by the mobilisation of six corps d'armée. Happily, however, Russia is but imperfectly prepared for the active service which, in the event of the failure of the Conference, she has imposed upon herself as a duty. Her objection, therefore, to so long an extension of the armistice, has been greatly modified, and has ceased to be regarded as insuperable.

Of course, on the assumption that the reports which have reached the English public are well founded, they warrant an inference that the preliminary deliberations of the Conference at Constantinople promise a successful conclusion. There seems to be no room for doubt that Lord Salisbury and General Ignatieff are in the main agreed, that there have been mutual concessions, and that of these concessions the other guaranteeing Powers have approved. True, there is loud bluster on the part of the Porte that it will never accept the terms likely to be urged upon it. But this is no new thing; nor, we apprehend, are the threats of the Porte very likely to be carried into effect. If, however, contrary to all public expectation, they should be, the truce between Turkey and Servia and Montenegro will be of minor importance. The war between Russia and Turkey would in all probability be carried on elsewhere, and the two Principalities might resume their original position. But we have not yet given up hope that diplomacy will ere long have achieved a triumph which will supersede the necessity of an armed collision. Within the next fortnight, possibly before the present year of grace has come to a close, all the uncertainties which now hang over the Eastern Question may have cleared away, and Europe may be permitted to commence the coming year relieved of those apprehensions which for several years past have weighed like a nightmare upon its vital interests.

THE LATE GEORGE MOORE.

THE proposed memorial to the late Mr. George Moore is a movement which will commend itself to the good will of everyone able to appreciate the most sterling qualities of the English character. It is our duty to pay homage to genius, to heroism, or to patriotic statesmanship; but it is of equal importance that at times such a tribute should also be rendered to men who simply help to raise the average Englishman to a higher level, and to make him feel that even a humdrum existence is not incompatible with a noble ambition. If men are born with great powers, or with exceptional opportunities of turning their abilities to account, they naturally achieve fame and posi-

tion, and we should be the last to grudge them their well-earned honours. At the same time, we ought not to forget those who, although originally destitute of these advantages, yet, by honest industry and genuine love of duty, have succeeded not only in raising themselves in the social scale, but also in conferring substantial benefits upon their country. Men born to greatness can only successfully stimulate the ambition of a few, whereas the good example of a typical Briton like Mr. George Moore is one which cannot fail to exert a powerful influence upon millions of what we must again describe as average Englishmen; and it is especially because his life and work are calculated to elevate the great commercial class to which he belonged, that we think he is worthy of a niche in the English Pantheon. "Comparisons are odious," but it is a contrast rather than a comparison which we wish to institute between Mr. George Moore and the late Mr. Peabody. By two or three colossal acts of benevolence performed at the close of a life, the prime and vigour of which were exclusively devoted to the acquisition of money, Mr. Peabody at once and justly leapt into the front rank of philanthropists. Nor is it possible, we think, to exaggerate the value of the service which Mr. Peabody rendered to the poor of London, not so much by the lodging houses which are now rising in every district of the metropolis, as by the salutary lesson he forced upon the attention of the municipal and legislative bodies of the kingdom. Whether Mr. Peabody had the prescience to foresee that this would be the result of his bequests, it is impossible to say, but it is manifest that he was a philanthropist who preferred to give large lump sums, and to entrust to others the task of administering his benefactions. Mr. Moore, on the other hand, made the beneficial use of his wealth the strenuous purpose of a lifetime. He did not hoard it up year after year in order by a stroke of the pen to divest himself of it in old age. He did not attempt to dazzle the world by a Monte Christo-like burst of liberality, but from the earliest period of his public career he was perpetually contributing to useful public objects, relieving private misfortune, and endeavouring to act as a faithful steward of the wealth which had been entrusted to him. We think it is no depreciation of Mr. Peabody's munificence to affirm that Mr. Moore's ideal of citizenship is more worthy of imitation. What the world really wants is steady, practical beneficence—a beneficence directed by a well-balanced judgment, and consequently free from those vagaries which so often tempt philanthropists to play into the hands of impostors.

Mr. Moore's success in the walks of philanthropy, no less than in those of business, was due to the fact that he was his own almoner. Mr. Samuel Morley bestowed high praise upon his departed friend when he said that he was often a beggar from Mr. Moore, and not always a successful one, because the deceased always required to be satisfied that the object was absolutely worthy of his support. How different was he in this respect from the rich man who makes no inquiry, but contents himself with simply writing a cheque. Another illustration of the eminently practical character of Mr. Moore's genius was supplied by the Archbishop of Canterbury, who stated at the City meeting that on one occasion the deceased gentleman rendered him the most valuable assistance in extricating his diocese from a financial muddle. We suspect that there are few London merchants immersed in the cares of business who would feel disposed to sit down and do accountants' work, even at the bidding of a bishop. Mr. Moore rose from the ranks. Like Richard Cobden, Charles Gilpin, and many other English worthies, he began life as a commercial traveller, but unlike them he did not start in the race well equipped educationally. In fact, he was pre-eminently a self-made man—one of those indomitable spirits that never fail to distance their fellows by the force of their own native energy. Although his education in childhood had been a narrow one, he always exhibited the warmest sympathy with educational efforts of every kind; and, indeed, the Archbishop stated that one of his last acts was to take the preliminary steps necessary to provide a number of scholarships in aid of the education of the poor, especially in his native county of Westmoreland. A life of usefulness could not have been closed in a manner more consistent with its whole course, and also with that earnest desire to leave the world better than he found it, which was his noblest characteristic.

Such a man needs no statue. His best memorial is the good name he has left behind him, but, at the same time, it is only right that he should be honoured in a visible form. We are glad to learn that the Carlisle committee intend to perpetuate his memory by founding in his native county several of those very

scholarships for poor children which Mr. Moore had decided to establish at his own expense when death suddenly removed him from the scene of his useful labours. It is not often that the death of a millionaire excites so much public feeling as that which has been evoked by the removal of Mr. Moore. The reason is that, being a man of a generous and noble spirit, he did not regard the accumulation of wealth as constituting the great object of life. He was not the Croesus which people imagined. On the contrary, there are scores of men now living whose incomes exceed by many times that of the princely merchant of Bow Churchyard. But Mr. Moore spent his income, and spent it largely and discriminatingly, in deeds of charity and in works of real utility. Mr. Gladstone, in one of his greatest speeches, drew a just distinction between the man of wealth who is bountiful in his own lifetime and the miserly being who, knowing that his treasure cannot follow him to the grave, is charitable when charity can involve him in no personal sacrifice, whatever loss it may inflict on his heirs. Mr. George Moore emphatically belonged to the former class, and as such he will long be remembered both as a high-minded employer and as a Christian philanthropist.

Holy Christmas is the title of a publication, the size of our chief illustrated papers, which has been brought out by Messrs. Bradbury, Agnew, and Co. It comprises thirty-two pages of letter-press, tales, descriptive pieces, &c., printed on excellent paper, and some forty illustrations appropriate to the season, several of them in a highly artistic style, besides two separate fine engravings printed on extra paper of the "Ecce Homo" of Guido, and the "Entombment" by Titian. This tasteful memorial of Christmas has also some hymns of Luther, set to music by Professor Macfarren.

The *Pictorial World*, like its illustrated contemporary, has issued a special Christmas number, full of very fine and seasonable engravings, together with two large plates of great merit, and a number of stories and other pleasant reading. It is a marvellous sixpennyworth, and we hope it will have an extensive sale.

A LIVELY LOCALITY.—A story is told of an Irishman who gave evidence before a Fishery Commission on the West Coast of Ireland. Amongst other questions, as he seemed rather discursive, and inclined to aver anything, one of the commissioners asked him "If they had many whales there?" "Is it whales?" questioned Pat. "Sure ye may see 'm by the dozen, spouting about like wather engines all over the place." Another commissioner gravely asked if there were many dogfish. "Dogs begorra! Faix, ye'd say so 'ad ye passed the night here; sure we can't slape for the barkin' of them." Lastly, one of the other commissioners asked "if flying fish abounded?" The answer was, "Arrah, an' if we didn't put the shutters up every night, there wouldn't be a whole pane of glass left in the house, for the cratures bateing against them." This finished the sitting, and the next day Pat came to ask for his expenses, exclaiming in extension of them, "Sure now, honey, didn't I swear to everything ye axed me?"

SLEEPLESSNESS.—Thousands suffer from wakefulness who are otherwise in good health. To some of them this becomes a habit, and too often a growing one. Some resort to soporific drugs, and this is how the opium crave is often initiated. Others find wine or spirits occasionally effectual, and are thus induced to take alcohol every night, and not a few, it is to be feared, have in this way laid the foundation of intemperance. There have, however, never been wanting people who have found a way of going to sleep without resort to such measures. The mesmerists at one time were popular, and from them a host of people learnt that looking at any fixed point steadily would often succeed in inducing sleep. In the dark, however, this is not so easy; but this difficulty was not felt in Braidism, which consisted merely in closing the eyes and trying to think they were watching attentively the stream of air entering and leaving the nostrils. It was asserted that whoever would will to see this stream as if it were visible would infallibly soon fall asleep. We have known the plan succeed, and it is evidently the same in principle as fixing the attention on any single visible object. Another plan has just reached us proposed by an American physician, Dr. Cooke, who tells us that in numerous cases of sleeplessness it is only necessary to breathe very slowly and quietly for a few minutes to secure refreshing sleep. He thinks that most cases depend on hyperæmia of the brain, and that in this slow breathing the blood-supply is lessened sufficiently to make an impression. Certainly, when the mind is uncontrollably active, and so preventing sleep, we have ascertained from patients, whose observation was worth trusting, that the breathing was quick and short, and they have found that they became more disposed to sleep by breathing slowly. This supports Dr. Cooke's practice, but at other times his plan quite failed. It is certainly worth any one's while while who is occasionally sleepless to give it a trial. In doing so they should breathe very quietly, rather deeply, and at long intervals, but not long enough to cause the least feeling of uneasiness. In fine, they should imitate a person sleeping, and do it steadily for several minutes.—*Medical Examiner.*

Literature.

ALLON'S SERMONS.*

Dr. Allon has rarely chosen to exhibit himself in print, but those who may read these sermons will feel regret that he has exercised so much reserve in this respect. We have in the volume before us unusual specimens of a refined and cultured Christian thought, which will rank second to very few similar collections. They have, as they should have, distinctive intellectual characteristics. They are spiritual reflections. The showiness and tawdriness of much of the popular preaching of the day are utterly absent from them. There seems to be, on the contrary, a firm and resolute control equally of the imagination and of forms of expression. They are peculiarly meditative and suggestive, yet without any of the incompleteness of thought that generally characterises discourses marked by these qualities. Their distinct general aim is the exposition and enforcement of spiritual laws. Hence, a certain undercurrent of argument with, at the same time, an obvious practicalness. There is little that is hortatory, little that will move the more superficial and easily-touched feelings; but bold and confident questioning addressed to the spiritual nature of man. You feel that the preacher does not leave you until he has wrung from you your assent to the truth which is in himself, and which he knows must be, somewhere or other, in you.

These, therefore, are not "popular" sermons, and yet "he who runs" may lay hold of the Christian Faith, in any one of them, very plainly. Of new truths, or new associations of truth, there is little. No heterodoxy will be found here, but there will be found, where occasion demands it, the expression of a liberal mind. Here and there, however, we have the latent and unrecognised thoughts of men set in vivid light, and new aspects given to very old and familiar truths. But no subject is treated for the sake of the individual treatment; only for the sake of the spirits of men dealt with through it. That is the sole rightful position of the Christian teacher. Of the thirteen sermons contained in the volume those that are simplest in construction are perhaps the best. The "Vision of God" is not one of these. Here there are sets of ideas rather than the gradual and natural unfolding of a single idea—although the great central truth is never lost sight of. The text-thought is Philip's sudden request, "Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father, and how sayest thou then, Show us the Father?" We see here what the vision of God is. The preacher argues, "To stand face to face with the Infinite—to have communion of thought and feeling with the Father of our spirits—is, in its lowest forms, the essential characteristic of a human being, and in its highest realisation the perfection of the most spiritual religious life." It is a "cry of humanity." Here the preacher has something to say *apropos* to the theories of our own time. He thus deals with Spiritualism:—

The strength of this craving is attested by the credulities of scepticism as much as by the confidences of faith. Let men reject the Christian revelation of God; let them reason down all spiritual beliefs, and crush all spiritual instincts: as surely as they succeed, wild and credulous imaginations will break forth, and in pitiful forms give the lie to all their philosophy. The spiritual soul will avenge its own disparagement, often very signally. The fantasies of modern spiritualism are as conclusive attestation as the convictions of the Apostle Paul.

Here, next, is a pregnant truth most concisely expressed:—

How rarely men recognise manifestations of God in purely spiritual forms, in true religious ideas, in holy actions, in godlike character. For three years Christ had been with these men, teaching the divinest truths, exhibiting the most perfect holiness, the purest spirituality, the most ineffable love. They were utterly unconscious that in all this moral glory, they were looking upon the truest and highest manifestations of God.

The next sermon, on the "Transfiguring Power of the Vision of God," is based on the transfiguration of Moses. It is a topic that in its connections, leads up to many subjects. The preacher subordinates these, for the most part, to a consideration of the "conditions and privileges of exalted communion with God"; but the text leads him to touch other points—the law and form of eternal punishment, for instance, which is reverently dealt with, and with no theological bitterness:—

"The iniquity of parents is visited upon children even to the third or fourth generation." The physical

* *The Vision of God, and other Sermons, preached on special occasions.* By HENRY ALLON, D.D. (Hodder and Stoughton.)

disease, the pecuniary straits, the social obloquy, the moral degradation, which are the natural and inevitable entail of sin, are part of the deterrent and gracious order whereby God redeems or deters men from evil.

And when, in the individual case, all fails; and the sinner will not be persuaded from his sin; and the love that threatens penalty, and the love that makes its first sharpness felt, and the love of beseeching love are all alike in vain; the eternal law must hold—"I will by no means clear the guilty." Goodness can no other—neither forgiveness nor love can bless a reprobate soul. Its own inherent character forbids, equally with the law of necessary righteousness.

Before the dark problem of the final destiny of the impenitent we must all stand with pallid cheek and trembling awe. All retribution is terrible. Even when we have discarded the coarse and brutal and unwarranted hell of medieval art and poetry, it is a dark and appalling mystery, concerning which no reverent man will speak hastily.

Can we not leave it in the hands of Him who thus represents penalty as part of His very goodness? Is an element of His supreme glory? Is it not enough that He from whose lips the most terrible of all threatenings of retribution fell is the pitying merciful Christ, with whose tender and infinite love no compassions, no sensibilities of human hearts may compare? I do not know the secrets of God; there are principles of Divine government that I cannot understand, mysteries of Divine purpose that I cannot fathom, possibilities of evil development before which I stand appalled; but I do believe in the Lord Jesus Christ—I can rest upon the eternal love. Assuredly that which our best sensibilities would revolt from He will not do. His love has infinite and eternal compassions, of which all other love must fall infinitely short. However He may solve the great problem of final impenitence, can we doubt that the solution will be in perfect and satisfying harmony with the ways of His love?

The sermon on the "Christ of Experience" will be found helpful to the philosophic doubter, helpful equally to the Christian; and the same may be said concerning the "Healing Virtue of Christ." In the "Abiding Teacher" Dr. Allon deals with some additions on the great Christian truths, notably with creeds and liturgies. This, as well as a quotation we have already made, will illustrate what we meant when we said that the reader will find in this volume the "expression of a liberal mind":—

Am I to say, "He is my Divine Teacher, but the result of His teaching must be that my thinking shall be exactly like the thinking of the creeds. Thus far His teaching may go, but no further." Do not men who subscribe creeds as the accepted form and limit of their beliefs, thereby exclude all further teachings of God's Spirit? What assurance have we that the creed-makers apprehend the exact truth, much less all the truth of the Divine Teacher? Infinitely grander, more reverent, and more believing the noble urgency of Pastor Robinson. "He charged us before God and His holy angels, if God should reveal anything to us by any other instrument of His, to be as ready to receive it as any truth of his ministry; for he was very confident the Lord had yet more light and truth to break forth out of His Holy Word."

Can it be a reverence to the Divine Teacher to tell Him that His highest possible inspiration is the Nicene Creed or the Thirty-nine Articles? Is it not a close approximation to a sin against the Holy Ghost? God's Spirit may have more to teach me than all the Fathers knew. It is not for me to keep His teaching in a certain line of ecclesiastical traditions, or within specified forms: that is the responsibility of the teacher, not of the pupil. My responsibility is to maintain a clear eye and a ready heart to receive whatever He may teach. To each succeeding generation He has necessarily further, and higher, and more spiritual truth to teach, the truth that develops out of the thought and experience of men. We, if faithful to his teaching, necessarily know more than our fathers could know. All other sciences advance to broader and more exact knowledge, and theology cannot stand still.

As forms and restrictions of belief, therefore, creeds are simply anachronisms and hindrances—antique moulds for living men, nay, for the living Spirit Himself. Creeds have their place in Church history, and mark the stages of its development; they have no legitimate place in controlling present life.

Of other sermons the "Power of Intercession" has greatly pleased us, and the "Voices of God" contains many striking thoughts. The sermon, "For My Sake," is characterised by greater tenderness than most of the others, and shows that the preacher can deal with Christian feeling equally as with Christian thought. We expected rather different matter from that which we have found in the discourse on "The Sorrow of Development," although the matter is rich in itself. The sorrow here referred to, comes from mistake and want of growth. There is actual joy in development achieved—when achieved—which the author recognises as fully as can be. Here we have another illustration of the preacher's openness of mind:—

How men have guarded the old idea of the Christian Church as a sacred organisation, a privileged and exclusive community, into which all Divine sanctity and favour were gathered, outside of which were only uncovenanted mercies! The Church society was of God, everything outside it was of the devil. Church worship and doings were holy, all others were illicit, if not sinful.

"We are a garden walled around, Chosen and made peculiar ground." The older conception was of a Divine right which involved a virtual infallibility, the logical result of which was intolerance and persecution. The modern form of it is a spiritual exclusiveness, which on the one hand jealously guards access to it, and on the other is more than suspicious of all who are not of it. In manifesting the Christian Church has been, and is, as intolerant as Old Judaism itself. And when men began

to ask whether organised Church societies, however legitimate and expedient in themselves, were really identical with the Saviour's conception of His Church; when, as at the Reformation, and from time to time since, a more liberal conception has denied the Divine right of ecclesiastical organisations, has recognised true disciples of Christ who belonged to no such organisations; and has claimed that the New Testament Church of Christ was something more than the aggregate of Church societies, that it included all men everywhere who truly loved Him, whether their names were found in Church registers or not, the timid got alarmed, and thought that the Church itself was being denied.

Our quotations will give but little idea of the worth of this book, yet we feel that we need not say another word to express our sense of its value, or our feeling of gratitude to its author. Some of its contents will remain through life with the reader, as part of the treasure of Christian truth.

"THE LAUREL BUSH."

All Mrs. Craik's peculiar tenderness and sentiment concentrate themselves in this story. Her purpose is to exhibit the elevation of love by a discipline of waiting.

Wait: my faith is large in time And that which shapes it to some perfect end, is the motto which she has given to the story; and it is evident enough that the main thought of the Laureate's "Love and Duty," together with a sentence which forms the closing words of the volume, have taken a firm hold of her imagination. This much for the scope and purpose of the story, which are just such as we should expect, at this time of day, from Mrs. Craik. Of the working out, it is characterised by all Mrs. Craik's delicacy and clearness—a soft effusiveness, and a refined calmness of manner, combining to reconcile a flowing narrative with a subdued analysis, which shows not a little skill of a rare kind. She does not penetrate far into motives; but then she is mostly consistent so far as she goes; and it is astonishing how little serves her for an effective result. The whole thing in this case turns on the somewhat commonplace circumstance of a missing letter, thrown by a boy's freak into a "Laurel Bush." Fortune Williams and Robert Roy, who had been drawn to each other, and had had a demure joy in their walks on the beach at St. Andrews—as well they might, for few places are more suited to such mild love romances as that place—truly love each other; but Robert Roy departs, and never having received a reply to his note that was thrown into the "Laurel Bush," he wanders till middle age over the world; and then when he returns to find, to his surprise, that Fortune Williams is still unmarried, he simply binds up two broken lives and makes them one. In spite of the slightness of the materials, there is no strain—no sense of seeking to make up for very ordinary materials by any incident of an extraordinary or exciting kind. And herein consists Mrs. Craik's special art—that she can make so much of so little, and still retain her old quality of readability. Not a few of the passages in this story are models in respect to that quiet, effective style for which Mrs. Craik is so distinguished. We might quote many, but this on Fortune Williams's feelings on receipt of the news that Robert Roy (who, however, turned out not to be her Robert Roy) was married in Shanghai, and had just lost a child, must be given as indicative of fine qualities of style:—

As she wrote it, on an April day, one of those first days of spring which make young hearts throb with a vague delight, a nameless hope, and older ones—but is there any age when hope is quite dead? I think not, even to those who know that the only spring that will ever come to them will dawn in the world everlasting. When the girls entered, offering to post her letter, and Miss Williams answered gently that she would post it herself, as it required a foreign stamp, how little they guessed all that lay underneath, and how over the first few lines her hand had shaken so that she had to copy it three times! But the address, "Robert Roy, Esq., Shanghai"—all she could put, but she had little doubt it would find him—was written with that firm, clear hand which he had so often admired, saying he wished she could teach his boys to write as well. Would he recognise it? Would he be glad or sorry or only indifferent? Had the world changed him? or, if she could look at him now would he be the same Robert Roy—simple, true, sincere, and brave—every inch a man and a gentleman? For the instant the old misery came back, the sharp, sharp pain; but she smothered it down. His dead child, his living, unknown wife, came between with their soft, ghostly hands. He was still himself, she hoped, absolutely unchanged; but he was hers no more.

The passage on "Wrecked Lives" is so good and wise that we must quote that also:—

No amount of sorrow need make any human life harmful to man or unholy before God, as a discontented unhappy life must needs be unholy, in the sight of Him who in the mysterious economy of the universe seems to have one absolute law—he wastes nothing. He

* *The Laurel Bush: An Old-Fashioned Love Story* By the Author of "John Halifax, Gentleman." (Daldy, Isbister, and Co.)

models, transcribes, substitutes, re-applies material to new uses; but, apparently, by him nothing is ever really lost, nothing thrown away. Therefore I decline to believe when I hear people talking of a "wrecked" existence, that, whosoever is to blame, it is Providence. Nobody could have applied the term to Fortune Williams, looking at her as she sat in the drawing-room window of a house at Brighton, just where the gray of the esplanade meets the green of the down—a ladies' boarding school, where she had in her charge two pupils left behind for the holidays, while the mistress took a few weeks. She sat, watching the sea, which was very beautiful, as even the Brighton sea can be sometimes. Her eyes were soft and calm, her hands were folded in her black silk dress, her pretty little tender-looking hands, unringed, for she was still Miss Williams, still a governess. But even at thirty-five—and she had now reached that age, nay, passed it—she was not what you would call "old maidish." Perhaps, because the motherly instinct, naturally very strong in her, had developed more and more. She was one of those governesses—the only sort who ought ever to attempt to be governesses—who really love children, ay, despite their naughtinesses and mischievousnesses and worrying ways, who feel that, after all, these little ones are of the "Kingdom of Heaven," and that the task of educating them for that kingdom somehow often brings us nearer to it ourselves. Her heart, always tender to children, had gone out to them more and more every year, especially after that fatal year when a man took it and broke it. No, not broke it, but threw it carelessly away, wounding it so sorely that it never could be quite itself again. But it was a true, and warm, and womanly heart still.

BOOKS FOR THE SEASON.

V.

In "Around and About Old England" (1) Miss Mateaux has given us a delightful book—one which may be read with pleasure by old as well as by young. She does not attempt anything exhaustive, but catches the interesting point, attaching it more firmly to the locality which had suggested it to her. So she goes round the coast, sketching rapidly the history, say of the Armada, in her chapter on Devonshire, since word of it was first brought to Plymouth, and quoting some of Macaulay's most striking lines. So of the Cornwall coast, and we have a very nice description of that somewhat striking industry—pilchard fishing. The Goodwin Sands are described; the Isle of Wight is visited; interesting haunts in Hampshire are noted; Sherwood Forest, with its hallad reminiscences, Mopmouth, Kenilworth, Oxford, and Cambridge, with their many memories, are all sketched in a graphic, suggestive, unpretentious way. Nor should we forget to mention the chapters on "Wreckers and Wrecking" and "Smugglers and Smuggling." The illustrations are admirable; and we cannot believe but that this bright and pleasantly-written book, conveying so much information in so attractive a manner, can fail of securing success.

"Tiny Houses" (2) conveys a deal of information pleasantly about a branch of natural history which must always have strong attractions for the young—ornithology. Birds! what would the woods be without them? or the commons or the fields? The lark upspringing at dewy morning over the corn-field, the plover in the furrow, the kingfisher sitting, a silent picture over the stream; take them away and the landscape were dull, indeed—earth robbed of more than half its poetry. But great as is the interest connected with birds, the curiosities of their nest or house-building, when looked into, is certainly as great. This book deals with that subject in a most interesting and graceful way. "Tiny Houses," however, is a little too wide a title; for the houses of moles and field-mice, and many other tiny creatures are equally wonderful, and are not referred to in this volume, which confines itself to birds. The pictures are most beautiful, and are scattered throughout the text in quite an original and ingenious way.

"Recent Polar Voyages" (3) is an admirable work for boys, recounting in clear and graphic terms all the more memorable facts in connection with Arctic enterprise, since the time of the search after Franklin to the return of Captain Nares and his brave crew. The writer has a clear and simple style, but the pressure of his matter has been so great that he has sometimes perforce to be dry, when, with a little more room, the account might have been something else. He is a little wrong, however, about one fact in relation to the "Tegetthoff," the account of which would have been far more interesting had it been somewhat less compressed. The little sketch of the adventures of our most recent expedition is most vigorous and true. It would be hard to find a more excellent book for

boys—more especially that the numerous engravings are exactly of the character to please them.

"Gleams through the Mist" (4) is an admirable story for girls—and the more to be recommended is that, while it is most readable, useful and educational ends are kept in view. Clearly the author has had many experiences of the difficulties of the young with respect to spelling and other things, and sends this little book forth, with the idea of helping them. We have read it with pleasure, and can say that it succeeds to a great degree in combining pleasure with instruction.

"Pussy Tiptoe's Family" (5) is a story admirably adapted for quite young children. It is written with great simplicity of language, but shows not a little art here and there; having now and then a bright picture, a clever bit of youthful dialogue, or a touch of pathos. It is exactly what it professes to be; and the pictures are just such as should delight the youngsters, though one or two are hardly up to the general high standard of the work—which seems a pity.

(6) There are books of real adventure whose interest exceeds that of fictitious adventure, and this is one of them. The settlement of the colonists whose history is given in these pages was at Natal. Mr. Robinson, we are glad to see, does not shed a rosy light upon all the experiences of emigrants to that colony; but, on the whole, it is evident that some people can "better their position" by going there. Others however, we should say, cannot do so, and the propriety of emigrating to Natal seems to us to be rather doubtful.

(7) We do not think that we have read any tale of the early Christian martyrs fixed at this period, although, of course, there are some in which the scenes are laid in Rome. The attempt now made to picture the life of Roman Christians at the period selected is very successful. The informations laid against them, their trials, their peculiar temptations, are well illustrated, and are told in an interesting manner. Of course no picture of heathen Rome as it actually was is attempted. Even Lord Lytton dared not tell the whole truth in "Pompeii."—We are glad to see the fine accuracy of Trajan's portrait in the frontispiece of this tale. It is an exact copy, which might be picked out anywhere, of the well-known bust.

(8) The authors of the "Wide Wide World," whatever Charles Kingsley may have thought of them, will always command a large circle of readers. This tale is well told, and with good dramatic force. But we have read better by the same writers, and we fancy that their best work is done in illustrating the lives of younger girls.

(9) Miss Montgomery has well established her name and fame as a writer for the young. Who that has read "Misunderstood" would not read anything that she would write? These tales were noticed by us some time ago. We are glad to see a new edition called for. They are well worthy of the estimation they have commanded.

Illustrated History of India (10). The first volume of a serial noticed from time to time in our columns, is the product of Mr. James Grant's graphic pen. The story he has to tell begins with a sketch of the early history of the great Peninsula, and is brought down to the first Burmese war (about 1824). The narrative within these 600 pages is the history of the rise and consolidation of our Eastern Empire, comprising a series of battles, annexations, deeds of heroism, and of infamy, such as have been rarely compressed into half a century. Mr. Grant has made his outline—for it could be nothing more—interesting, especially for the young, and it is profusely illustrated.

Mr. Edmund Ollier has completed a second volume of his "History of the United States" (11), which embraces the series of great events from the surrender of Quebec, the entire history of the War of Independence, the conflict with England in 1814, and a sketch of American events under successive presidents, from Washington to John Quincy

(4) *Gleams through the Mists: Literary, Domestic; or, the Story of Two Lives.* By CHARLOTTE BICKERSTETH.

(5) *Pussy Tiptoe's Family: a Story for Little Boys and Girls.* By Mrs. D. P. SANDFORD. (Cassell, Petter, and Galpin.)

(6) *George Linton; or the First Years of an English Colony.* By JOHN ROBINSON, F.R.G.S. (Macmillan.)

(7) *The Seed of the Church. A Tale of the Days of Trajan.* (Nisbets.)

(8) *The Gold of Chikaree.* By SUSAN and ANN WARNER. (Nisbets.)

(9) *Peggy, and other Tales.* By FLORENCE MONTGOMERY. New edition. (Petter and Galpin.)

(10) *London, Paris, and New York.* Cassell, Petter, and Galpin.

(11) *Cassell's History of the United States.* By EDMUND OLLIER. Vol. II. Illustrated. (Cassell, Petter, and Galpin.)

Adams. It is a stirring record of important events with which all Englishmen ought to be well acquainted. There also will be found an account of the formation of that celebrated constitution which, after enduring the wear and tear of a century, is now being tested by unexpected complications. Mr. Ollier's skilful pen is well aided by the artist's pencil, and the engravings are interesting and often highly curious.

The *Graphic Portfolio* (12) is a highly favourable specimen of the artistic skill employed in connection with the illustrated newspaper of that name. Many of the designs—of which there are fifty in all—are by some of the best-known painters of the day, such as Fildes, Leslie, Marks, and Small, and are admirably engraved, with the accessories of thick paper and careful printing. This sumptuous portfolio is consequently as fine an example as can be found of the perfection to which wood engraving has been carried in this country, and its value is enhanced by a brief but interesting account of the history and processes of the art from the earliest times. For each engraving there is a descriptive paragraph or two. Among the most striking pictures in this choice collection are the "View of Connemara," by Mr. Small, both landscape and figures being remarkably true to nature; Mr. Leslie's "School Revisited," the head and bust of a young lady from one of the Royal Academy pictures; "A Neapolitan Boy," by Richter; the "Fugitive Mother," by Helen Paterson; and the exquisite likeness of Thomas Carlyle. How this choice portfolio of engravings could have been produced for one guinea we are at a loss to imagine. But however that may be, it will be a valuable and elegant addition to the treasures of the drawing-room or library.

CHRISTMAS VOLUMES.

Apart from the perplexing variety of Christmas books, the yearly or half-yearly volumes of the leading illustrated magazines, gaily bound, come in to claim public favour at this season. Of the *Leisure Hour* and *Sunday at Home* (Religious Tract Society) it is difficult to say aught beyond what has been reported month by month in our columns. Each contains more than 800 pages of good literature and varied reading—stories, biographies, essays, descriptions, and gossip, written often by authors of established repute; an endless repertory of choice information for spare moments. Each volume has a coloured frontispiece, and a dozen whole-page engravings on toned paper give greater value to both volumes.—*Cassell's Family Magazine* (Belle Sauvage-yard, Ludgate-hill) is another candidate for public favour. Its stories are good, and the other contents—literary, scientific, and general—are sufficiently varied to suit every taste, and the illustrations are varied and abundant. In the 700 pages of this richly-bound volume will be found a mine of information to fill up many a leisure hour.—*The Fireside* (London: 75, Shoe-lane) contains about the same quantity of matter from well-known pens, with a more distinctly religious colour, being specially intended for "the Christian Family." It is eminently Catholic in spirit. The binding is elegant, but the wood engravings are scanty. The editor, the Rev. Charles Bullock, B.D., has gained a reputation as the conductor of "Hand and Heart."—*Little Folks* (Cassell, Petter, and Galpin) maintains its reputation as the most fascinating of magazines for the young. In the volume of 400 pages before us (which is adorned by a pretty frontispiece in colours "The Sea-shell's Whisper") the editor has mingled the contents with consummate skill, and the woodcuts are original and piquant. The sixth volume of *Kind Words*, a magazine for young people (Sunday School Union) is cheap, well edited, varied in its contents, and full of illustrations. *Good Things* (Strahan and Co.) has also a profusion of woodcuts, and several complete stories by well-known authors besides fairy tales and instructive papers. The *Family Friend* (Partridge and Co.) bespeaks favourable notice by a very handsome cover and its first class illustrations by Sir J. Gilbert, Harrison Weir, and other artists. The *British Workman* (Partridge and Co.) is remarkably well got up and ought to be acceptable in many a humble home both for its good advice and its superior engravings. The same praise may be awarded to the *Cottager and Artisan* (Religious Tract Society). The yearly volume of the *Band of Hope Review* is dedicated to Mr. Morley, M.P., the President of the United Kingdom Band of Hope Union, whose portrait adorns the second page.

(12) *Graphic Office*, 195, Strand.

(1) *Around and About Old England.* By CLARA L. MATEAUX, author of "Home Chats," &c. (Cassell, Petter, and Galpin.)

(2) *Tiny Houses, and their Builders.* Same publishers.

(3) *Recent Polar Voyages.* (Nelson and Sons.)

BRIEF NOTICES.

The Post Office London Directory for 1877. (Kelly and Co.) This ponderous annual, which grows with the metropolis, is, if we may say so, "a book of the season" all the year round. Others we may, and do, cast aside at will; this cannot be dispensed with by business men from January to December. A seventy-eighth annual issue ought to be on the verge of perfection; but new improvements are adopted year by year, and the information comes down to so late a date as to be surpassed only by the daily broadsheet. Those who take the trouble to search will find here the names of all the members of the new London School Board, and the changes duly made consequent upon the recent decease of Chief Justice Whiteside, Mr. George Moore, &c. These are but specimens of the efforts made by the compilers to secure the latest intelligence. Great changes have taken place in our thoroughfares during the year, which are all duly recorded in the Streets Directory, while quite a variety of new occupations are noted in the Trades Directory, and every alteration required in consequence of the passing of the Judicature Act has been made. The excellence of the large map which accompanies the volume has been frequently tested by us during the past year. Indeed, the preciseness of the information which lies buried in this huge volume of 2,600 pages, and the items of which can be traced with little difficulty, is marvellous, and can only have been attained by unremitting attention all the year round.

The Congregational Almanack for 1877 (Robert Banks, Raquet-court, Fleet-street) contains all kinds of useful information relative to the denomination, especially in the metropolis, even down to the names of Sunday-school superintendents. The list of London places of worship, their ministers and addresses, and of those without pastorates, will be very serviceable. The present issue gives a likeness, not over-flattering, of the present chairman of the Congregational Union with a short biographical sketch. For such a publication twopence is a very low price. The fourpenny edition, being interleaved, will be more valuable to many who find the need of such an almanack.

Gleanings.

The third river in Scotland is the Forth.
"Whom do you like best, Aunt Jane or Aunt Mary?" asked a little miss. "Oh! Aunt Mary, of course; 'cause she keeps the goodies on the lower shelf."

Student to his Preceptor: "Professor, I'd like to have a leave of absence. I want to go home to attend the funeral of a cousin." Preceptor (reluctantly): "Well, you may go, I suppose, but I wish it was a nearer relative."

Molière was asked the reason why, in certain countries the king may assume the Crown at fourteen years of age, and cannot marry before eighteen? "It is," answered Molière, "because it is more difficult to rule a wife than a kingdom."

The following advertisement appears in a newspaper:—"A lady of Emersonian thought and sentiment would delight to assist, as far as is possible, unjoyous human lives, through intuitional and other suggestions, as also by importations of that healthful and invigorating life which nature and the soul ever offer. Address, —"

Dr. Cuyler, of Brooklyn, stated to the young men at Andover Seminary that he has preached thirty years, and lost only two Sundays from sickness in all that time. He attributed this uniform good health to his observance of three rules:—(1) Take abundant sleep; (2) Use no stimulants; and (3) Never touch a sermon on Saturday night.

INGENIOUS MONEY-BOXES.—Our American cousins are the inventors of some very original money-boxes. One is in the form of a frog. You put a penny into its mouth; it gulps it down, and at the same time rolls its eyes about, as if swallowing coins were a very pleasant pastime. Another consists of a box with a slit attached to a miniature race track. When the penny is dropped into the slit, two or three tin horses at once proceed to race round the track. A third represents a portly individual seated in a chair. The coin is placed in his hand, whereupon he pockets it in the most natural manner by inserting it in a slit placed in the position of a coat pocket.

A SHARP REPLY.—A new prison chaplain was recently appointed in a certain town. He was a man who greatly magnified his office, and, entering one of the cells, on his first round of inspection, he with much pomposity thus addressed the prisoner who occupied it: "Well, sir, do you know who I am?" "No; nor I dinna care!" was the nonchalant reply. "Well, I'm your new chaplain." "Oh! ye are? Weel, I hae heard o' ye before." "And what did you hear?" returned the chaplain, his curiosity getting the better of his dignity. "Weel, I heard that the last twa kirks ye were in ye preached them baith empty; but ye'll find it no such easy matter to do the same wi' this ane."

ALL THE DIFFERENCE.—An amusing misunderstanding was the cause of Mr. Haweis's church in

Westmoreland-street, Portland-place, London, being crammed to overflowing on Sunday night week. He had given out on the previous day the subject of his sermon for that evening, and was understood to say it would be the "Sanitary Aspects of Hell." Nothing more was needed to attract churchgoers; but meanwhile the story had reached the rev. gentleman's ears, and on mounting the pulpit he said, before anything else—"I fear some misconception has got abroad as to the subject of my discourse this evening, the result of which has been to incommode very considerably the regular attendants at this church. I am understood to have given notice of a sermon on the 'Sanitary Aspects of Hell.' I know nothing about hell. What I wish to speak to you about now are the 'Sanitary Aspects of Health.'"—*Inquirer.*

THOUSANDS are unable to take Cocoa because the varieties commonly sold are mixed with starch, under the plea of rendering them soluble; while really making them thick, heavy, and indigestible. This may be easily detected, for if cocoa thickens in the cup it proves the addition of starch. Cadbury's Cocoa Essence is genuine; it is therefore three times the strength of these cocoas, and a refreshing beverage like tea or coffee.

Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

BIRTH.

JACKSON.—Dec. 9, the wife of Henry Jackson, Basingstoke, of a son.

MARRIAGES.

LONDON—FREEMAN.—Oct. 4, at the Congregational Church, Redfern, Sydney, New South Wales, by the Rev. W. Slater, James London, Surveyor of the Government of New South Wales, and now of the firm of Biddell, Bros., Sydney, younger son of the late James London, of West Ham, Essex, to Mary Ann, youngest daughter of the late Henry Freeman, Esq., of Sydney.

COBB—GIBSON.—Dec. 14, at East Parade Chapel, Leeds, G. Cobb, of London, to Jean, daughter of C. P. Gibson, Esq., Resident Secretary Scottish Widows Fund, Leeds.

BARRETT—HOPE.—Dec. 18, at Union Chapel, Manchester, by the Rev. A. McLaren, B.A., the Rev. E. R. Barrett, B.A., of Shanghai, (London Missionary Society), to Mary, youngest daughter of the late Richard Hope, of Manchester.

EPPE'S COCOA.—GRATEFUL AND COMFORTING.—By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Eppe has provided our breakfast-tables with a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette.* Made simply with boiling water and milk.—Sold only in packets labelled—"JAMES EPPE & Co., Homoeopathic Chemists, London."

"GIVEN AWAY."—A POCKET ALMANAC for 1877, sent free per post, on sending address to Messrs. Horniman, Tea Importers, London, or had *Gratis* of their Agents, chemists and confectioners. The Almanac shows views of Messrs. Horniman's "tea plantation in China" and "shipping of Horniman's tea to England." 3,538 Agents sell this celebrated Packet Tea, which has been in great demand for forty years.

RECKITT'S PARIS BLUE.—The marked superiority of this Laundry Blue over all others, and the quick appreciation of its merits by the public has been attended by the usual result—viz., a flood of imitations. The merit of the latter mainly consists in the ingenuity exerted, not simply in imitating the square shape, but making the general appearance of the wrappers resemble that of the genuine article. The manufacturers beg therefore to caution all buyers to see "Reckitt's Paris Blue" on each packet.

CARDINAL ECRU, OR CREAM.—JUDSON'S DYES.—White goods may be dyed in five minutes. Ribbons, silks, feathers, scarfs, lace, braid, veils, handkerchiefs, cloths, bernouses, Shell and shawls, or any small article of dress, can easily be dyed without soiling the hands. Violet, magenta, crimson, mauve, purple, pink, ponceau, claret, &c., Sixpence per bottle. Sold by Chemists and Stationers.

HOLLOWAY'S OINTMENT AND PILLS.—Rheumatism and Gout.—These purifying and soothing remedies demand the earnest attention of all persons liable to gout, sciatica, or other painful affections of the muscles, nerves, or joints. The Ointment should be applied after the affected parts have been patiently fomented with warm water, when the anguish should be diligently rubbed upon the adjacent skin, unless the friction should cause pain. Holloway's Pills should be simultaneously taken to reduce inflammation and to purify the blood. This treatment abates the violence, and lessens the frequency of gout, rheumatism, and all spasmodic diseases which spring from hereditary predisposition, or from any accidental weakness of constitution. This Ointment checks the local remedy. The Pills restore the vital powers.

ARTIFICIAL TEETH AND PAINLESS DENTISTRY.—M. E. Toomey (Surgeon-Dentist) guarantees entire freedom from pain in the extraction of Teeth by the use of Nitrous Oxide, or Laughing Gas, and adapts to the mouth One Tooth to a Complete Set (by sanction), this beautiful invention entirely dispensing with springs, and rendering Support to Loose or Decayed Teeth. 51, Rathbone-place (three doors from Oxford-street). A Single Tooth from 5s.

FITS.—Epileptic Fits or Falling Sickness.—A certain method of cure has been discovered for this distressing complaint by a physician, who is desirous that all sufferers may benefit by this providential discovery; it is never known to fail, and will cure the most hopeless case after all other means have been tried. Full particulars will be sent by post to any person free of charge.—Address, Mr. Williams, 11 Oxford-terrace, Hyde-park, London.

TOOTH-ACHE.—E. Smith, Esq., Surgeon, Sherston, near Cirencester, writes: "I have tried Bunter's Nervine in many cases of severe Toothache, and in every instance permanent relief has been obtained; I therefore strongly recommend it to the public." Of all Chemists, 1s. 1½d.

MAGNETINE.

DARLOW & CO'S
PATENT FLEXIBLE
MAGNETIC APPLIANCES

Are unapproachable for comfort of wear, safety of use, and durability of magnetic power. They are used and recommended by gentlemen eminent in the medical profession, and persons of all classes of society have testified to their beneficial effects in cases of Gout and Rheumatism, Spinal, Liver, Kidney, Lung, Throat, and Chest Complaints, Epilepsy, Hysteria, General Debility, Indigestion, Hernia, Sciatica, Asthma, Neuralgia, Erysipelas, and other forms of Nervous and Rheumatic Affections.

MAGNETINE

Is unique as a perfectly flexible Magnet. It is an entirely original invention of Messrs. DARLOW & Co., improved by them on their previous invention patented in 1866, and possessing qualities which cannot be found in any other magnet. It is soft, light, and durable, elastic, flexible, and permanently magnetic.

TESTIMONIALS.

From GARTH WILKINSON, Esq., M.D., M.R.C.S.E.
75, Wimpole-street, London, W.,
March, 1874.

DARLOW'S

PATENT

FLEXIBLE

MAGNETIC

APPLIANCES.

Sir,—I am able to certify that I have used your Magnetine Appliances pretty largely in my practice, and that in personal convenience to my patients they are unexceptionable, and far superior to any other inventions of the kind which I have employed; and that of their efficacy, their positive powers, I have no doubt. I have found them useful in constipation, in abdominal congestion, in neuralgia, and in many cases involving weakness of the spine, and of the great organs of the abdomen. In the public interest I wish you to use my unqualified testimony in favour of your Magnetine Appliances.

I remain, yours faithfully,
GARTH WILKINSON,
M.D., M.R.C.S.E.

From the Rev. Dr. KERNAHAN, M.A., Ph.D., F.G.S.
&c., Editor of "Dickinson's Theological Quarterly."
St. Alban's, March 15, 1876.

To Messrs. Darlow and Co.

GENTLEMEN,—I have pleasure in stating that I have derived much benefit from the use of your Magnetic Chest and Throat Protector, which I have been wearing since the close of the year 1874, having adopted it after a severe attack of quinsy, from which I have been ever since happily free. I am also glad to inform you that two ladies of my acquaintance, who had suffered much from bronchial irritation, have experienced much benefit from having a "Protector." I think it right to make you acquainted with these facts, and I give you liberty to use this note as you think proper.—
Yours truly,
JAMES KERNAHAN.

ADDITIONAL TESTIMONIAL FROM GARTH WILKINSON, ESQ., M.D., M.R.C.S.E.

75, Wimpole-street, Cavendish-square, W.,
June 15, 1876.

Sir,—Since March, 1874, when I wrote to you to express my opinion, from experience, of the value of your Magnetic Appliances, I have been frequently asked by letter if my certificate was genuine, and if in the time since elapsed your inventions still approved themselves as beneficial in my practice. To both those questions I can answer by endorsing Magnetine as an arm which I am obliged to resort to in a good many cases.

In addition to the cases I before specified I can now add some experience of the utility of Magnetine in cases of debility, and as a local remedy in painful affections arising in the course of gout. Indeed, I am accustomed to prescribe it wherever topical weakness proceeds from a low vitality in the great nervous centres, or in the principal organs of assimilation, nutrition, and blood purification; also in weak throats from nervous exhaustion affecting the larynx.—I am, Sir, yours faithfully,

GARTH WILKINSON, M.D., M.R.C.S.E.

From the Rev. HENRY BUDD.

DARLOW'S

PATENT

MAGNETINE

CURATIVE

APPLIANCES.

Wesleyan Parsonage, Greyhound, New Zealand, July 22, 1876.

To Messrs. Darlow & Co.

GENTLEMEN,—It is now about four months since I began to use your Magnetine Throat Band, and I have found great benefit from the use of it. The benefit was immediate, and has continued. The night huskiness, the result of a bronchial attack, has now altogether disappeared.

I am, Gentlemen,
Your obedient servant,
HENRY BUDD.

MAGNETINE.

Many sufferers have failed to obtain relief from Magnetism from no other cause than that the magnetic power of the articles worn by them has been too feeble to reach the morbid parts. Messrs. Darlow and Co., therefore, in consequence of complaints they are continually receiving, feel it incumbent upon them to warn the public against many appliances made in imitation of the genuine MAGNETINE Appliances, but which, on examination, are found to be articles of very inferior manufacture.

The ever-increasing success of Messrs. Darlow and Co.'s Flexible MAGNETIC Appliances during the past Ten Years is evidence of their appreciation by the public; and the testimony of gentlemen of the highest standing in the medical profession is that MAGNETINE far surpasses all other inventions of a similar character for curative purposes; and experience has proved that in many intricate cases, where ordinary treatment has failed, the disorders have readily yielded to the gentle, soothing, yet vitalising influence of the Magnetine Appliances.

DARLOW & CO.,

Inventors and Sole Proprietors,

443, WEST STRAND, LONDON, W.C., 443,

OPPOSITE CHARING CROSS RAILWAY STATION.

Descriptive Pamphlets post free on application.

65 & 64.
BENNETT,
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BENNETT'S
GOLD PRESENTATION
WATCHES,
FROM £10 TO £100.
TO CLOCK
PURCHASERS.
 JOHN BENNETT, having
 just completed great altera-
 tions in his Clock Shop, is
 enabled to offer to pur-
 chasers the most extensive
 stock in London, comprising
 Clocks for the Drawing,
 Dining Rooms, and Presenta-
 tion of the highest quality and
 newest designs at the lowest
 prices.

JOHN BENNETT, WATCH and CLOCK
MANUFACTORY, 65 and 64, CHEAPSIDE.

UNIVERSITY COLLEGE (or North London)
HOSPITAL is in urgent NEED of FUNDS to meet
 current expenses. Contributions thankfully received by
 Messrs. Coutts and Co., Bankers, Strand, and by the Secre-
 tary at the Hospital.
H. J. KELLY, R.N.
 Christmas, 1876.

UNIVERSITY COLLEGE, LONDON,
SCHOOL.
 Head Master—**H. WESTON EVE, M.A.**, late Fellow of
 Trinity College, Cambridge.
 Vice Master—**E. R. HORTON, M.A.**, Fellow of St. Peter's
 College, Cambridge.

The LENT TERM, 1877, will BEGIN for new pupils on
 TUESDAY, January 16th, at 9.30 a.m.
 The School is close to the Gower-street Station of the
 Metropolitan Railway, and only a few minutes' walk from
 the termini of several other railways.
 Discipline is maintained without corporal punishment or
 impositions.
 Prospectuses, containing full information respecting the
 courses of instruction given in the school, fees, and other
 particulars, may be obtained at the office of the College.
 Parents intending to send boys next Term are requested
 to communicate with the Head Master as soon as possible.
TALFOURD ELY, M.A., Secretary to the Council.

STROUD LADIES' COLLEGE, BEECHES
GREEN, STROUD, GLOUCESTERSHIRE.
 Principals—The Misses HOWARD.
 AUTUMN TERM began on THURSDAY, Sept. 21.

NONCONFORMIST GRAMMAR SCHOOL,
BISHOP'S STORTFORD.
 HEAD MASTER—**Rev. RICHARD ALLIOTT, B.A.**,
 Trinity College, Cambridge.
 CLASSICAL AND ENGLISH MASTERS.
 G. H. Bianchi, Esq., B.A., St. Peter's College, Cambridge,
 (1st in the 2nd Class Classical Honours, 1874); Rev. James
 McIsaac, M.A., Glasgow; Rev. James Legge, M.A., Aber-
 deen; A. Hopkins, Esq.
 MATHEMATICS—G. N. Hooker, Esq.
 FRENCH AND GERMAN—Paul Roselet, Esq.
 SCIENCE—W. H. Hicks, Esq., M.A., Fellow of St. John's
 College, Cambridge (7th Wrangler, 1874).
 The NEXT TERM will commence on JANUARY 19th,
 1877.
 For Prospectuses, &c., apply to the Head Master or the
 Local Sec., Mr. Boardman, East of England Nonconformist
 School Company, Limited.

CAVENDISH COLLEGE, CAMBRIDGE.
 The NEXT ENTRANCE EXAMINATION will take
 place on FRIDAY, January 12, 1877.
 There are a few VACANCIES.
 The College has been founded in order to enable Students
 somewhat younger than ordinary Undergraduates to take
 University degrees. Older Students are not refused. Special
 attention is paid to the needs of those who wish to become
 Schoolmasters, and a wise economy is carried out in all the
 arrangements.
 For further information apply to the Warden, 7, Trump-
 ington Street, Cambridge.

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"FOR the BLOOD is the LIFE."—See Deuteronomy, chap. xii, verse 23.

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SUPPLEMENT TO THE NONCONFORMIST.

VOL. XXXVII.—NEW SERIES, No. 1622.

LONDON: WEDNESDAY, DEC. 20, 1876.

GRATIS.

Literature.

"A RIDE TO KHIVA."

Captain Burnaby is a traveller by constitution and instinct. For a man to go a journey simply on his own charges into Russian Asia, and in the depth of a severe winter on the Steppe, looks exceedingly like a tempting of fate. We know what Burnes in earlier days, and Vambéry and Schuyler in later ones, have encountered in their travels in that region. Captain Burnaby was in Central Africa, when, seeing a certain paragraph in a newspaper, it struck him that as peculiar difficulties were to be surmounted in getting to Khiva, Khiva was exactly where he should get to. So he hastened home, paid off an attached servant, as he did not wish, in case of disaster, to be saddled with the burden of the man's wife and family—prudent foresight, somewhat inconsistently accompanying the utmost disregard of danger and recklessness of life—and asked the Russian Ambassador in London to use his influence for him at St. Petersburg. The Ambassador gave him some letters; but the Russian officials were not warm in their expressions. At last he was favoured with a mere permit, and told that the Government could not be answerable for his safety. Nothing daunted, he went on, thinking to himself that if Russian officers could be warned from a deliberate project by such scarecrows as they had held up before him, English officers would not. So he went on with all the speed that he could command, on the road by Samara, to Orenburg. Here is a very graphic sketch of the scenery of that region:—

Presently the scenery became very picturesque as we raced over the glistening surface, which flashed like a burnished cuirass beneath the rays of the rising sun. Now we approach a spot where seemingly the waters from some violent blast or other had been in a state of foam and commotion, when a stern frost transformed them into a solid mass. Pillars and blocks of the shining and hardened element were seen modelled into a thousand quaint and grotesque patterns. There a fountain perfectly formed with Ionic and Doric columns was reflecting a thousand prismatic hues from the diamond-like stalactites which had attached themselves to its crest. There a huge obelisk, which, if of stone, might have come from ancient Thebes, lay half buried beneath a pile of fleecy snow. Further on, we came to what might have been a Roman temple or vast hall in the Palace of Cæsar, where many half-hidden pillars and monuments erected their tapering summits above the piles of the debris. The wind had done in that northern latitude what has been performed by some violent pre-Adamite agency in the Berber desert. Take away the Ebon darkness of the stony masses which have been there cast forth from the bowels of the earth, and replace them on a smaller scale by the crystal forms I have faintly attempted to describe. The resemblances would be most striking.

At Orenburg, the chief episode was the peculiar interest in his outfit which was taken by a friend he had made, whose anxiety would speedily have endangered safety by an excess of the "grosser groceries." These Captain Burnaby was wise to dispense with in very large measure. At Kasala, or Fort No. 1, he was kindly treated; hardly so at some of the stations further on; but with good heart he proceeded, neither the failure of camels nor horse-flesh stopping his course. At last, however, hunger and the collapse of the team almost ended his adventures when he was near to Krasnagorsk—the third station from Orenburg. Of this incident we have a most striking picture. His driver succumbed, "for he left off swearing, and his whip, which up to that moment had never ceased cracking, lay stretched out behind the vehicle." The little Tartar tightened his belt round his waist to prevent the gnawing of the wolf within (hunger). Some bread and chocolate were shared:—

There was no wood in the neighbourhood—nothing with which we could make a fire—and the sleeping sack which Jabonee thought of proved useless, owing to the small size of the aperture. We had no shovel to make a snow-house, and there was naught to do save to sit it out for the live-long night. My hands and feet first began to smart, and the nails to ache as if they were being scorched over a fire—a nasty, burning, gnawing sensation, which ate into the joints, and then died away in a dull feeling of indescribable numbness which seized all the limbs. The pain was considerable, although it did not amount to that agony experienced from severe frost-bites, and which I had to undergo later in the journey. A heavy weight seemed to bear me down, and I dozed off for a second, till aroused once more to

the reality of existence by the groaning of my little servant. He was murmuring something to himself in a low tone, but not one word of complaint ever escaped his lips. I desired him to get inside, and giving the Tartar coachman all the furs that could be spared, we pulled ourselves together, as it is commonly turned, strung our nerves for the occasion, and determined not to go to sleep.

Through a succession of perils such as this Captain Burnaby at length reached Khiva—not to realise the truth of the many warnings he had got from the Russian officers that the Khan would "put his eyes out and send him up in his balloon." On the contrary, Captain Burnaby's experience reads like a commentary on the lions in Bunyan's Pilgrim. The Khivians showed delight at having an Englishman among them. He tells us, not without a touch of genial humour, that the Khivians were almost as curious about some of his utensils as about himself. They were smitten with wonder at his air-mattress, and his knife and fork led to an incident. "My manner of eating with my knife and fork much astonished some of the visitors. One of them, coming up, tried to imitate the proceeding, the consequence being that he ran the fork into his cheek. This greatly amused the rest of the party." And when they learned that the Khan was to receive him, their attention and curiosity redoubled:—

The news that the Khan was about to receive me had spread rapidly through the town. The streets were lined with curious individuals all eager to see the Englishman. Perhaps in no part of the world is India more talked of than in the Central Asian Khanates. The stories of our wealth and power which have reached Khiva through Afghan and Bokharan sources have grown like a snowball on its onward course. The riches described in the garden discovered by Aladdin would pale if compared with the fabled treasures of Hindostan.

The description of the interview with the Khan and of the sights in Khiva are most interesting. From the former we give a short extract:—

The Khan suddenly observed, "Why did not England help me when I sent a message to Lord Northbrook?"

To this I replied that, being only a traveller, and not in the secrets of the Government, I could not possibly know all that passed in the political world.

"Well," observed the sovereign, "the Russians will now advance to Kashgar, then to Bokhara and Balkh, and so on to Merv and Herat; you will have to fight some day, whether your Government like it or not. I am informed that India is very rich," he added, "and that Russia has got plenty of soldiers, but little with which to pay them. I am paying for some of them now," he continued, looking with a sad smile at his treasurer.

The Khan next said, "We Mahomedans used to think that England was our friend, because she helped the Sultan; but you let the Russians take Tashkend, conquer me, and make her way into Khokand. What shall you do about Kashgar," he suddenly inquired, "Shall you defend Kashgar or not?"

Here I remarked that I was very sorry the Russians had been allowed to get to Khiva, as this might easily have been prevented, but that I could not give him an answer, as I was utterly ignorant of the policy of the Government.

"Hindostan is a very wonderful country," continued the Khan; "the envoy I sent there a few years ago has told me of your railroads and telegraphs; but the Russians have railroads too."

"Yes," I replied; "we lent them money, and our engineers have helped to make them."

"Do the Russians pay you for this?" he inquired.

"Yes. So far they have behaved very honourably."

"Are there not Jews in your country, like some of the Jews in Bokhara?"

"One of the richest men in England is a Jew."

"The Russians do not take away the money from the Jews?"

"No."

"Why do they take money from me, then? The Russians love money very much." As he said this, he shook his head sorrowfully at the treasurer.

The Khan was somewhat surprised when he was told that the Queen of England could not cut any of her subjects' heads off without a trial.

In his endeavour to purchase a horse at one point of his journey, he was brought into close contact with the Kirghiz of the Steppe—of whom Mr. Schuyler gives so detailed an account—noting one little point which we do not remember that the latter had caught:—"The Kirghiz are not like the Arabs in one respect, though similar to them in many others. The descendant of Ishmael will seldom sell his horses, no matter how much money you may offer for these animals; while the Tartars will sell everything they have for money."

Although Captain Burnaby's journey was purely private, it bears with it a weight of political significance. He mixed very freely with the Russian officers and listened to their views. Everywhere he found an idea that sooner or later a blow must be struck for India, the

riches of which, it was assumed by them, as by the Khan of Khiva, might recoup Russia for her losses in her occupation and government of Central Asia. That, as we know, has been a heavy drain upon her resources. The Russian officials regard each fresh step taken as but an advance towards a great object. Though Captain Burnaby is far from being a hot-brained alarmist, he points out how various points may well tempt Russia as mere *étapes* to India; that some outlet will finally have to be found for the ambition of Russian officers; and that such a breeding ground for cavalry as Russia has in the Kerghiz Steppes is almost incredible. Our own opinion is that Russia will think twice, especially after her experiences in Asia, before she ventures to provoke war with a Power which could launch against her such forces as Britain could concentrate at any point of her Indian frontier in a very short time. Captain Burnaby, in his preface, quotes from a recent Russian work, "Russia and England in the East," in which the author, Captain Tereztzeff is most explicit in announcing that, in the event of war through European complications, Russia would clearly be obliged to take advantage of the proximity to India afforded by the Russian position in Central Asia! Apparently, Captain Burnaby so far holds with this view; for he says that "Russia should be clearly given to understand that any advance in the direction of Kashgar, Balkh, or Merv, will be looked upon by England as a *casus belli*. If this is done we shall no longer hear from the authorities at St. Petersburg that they are unable to restrain their generals in Turkistan."

Mild and judicial as are the political statements of the book, there may well be difference of opinion respecting them; but there can be no difference of opinion regarding its intense interest alike on account of its picturesque force, the dashing adventures of which it tells, and the new facts it gives us respecting races and Governments with which we ought to be intimately acquainted.

"THE GOSPELS IN THE SECOND CENTURY."

This is the second work written at the instance of the Christian Evidence Society, in reply to the book entitled "Supernatural Religion." The first was by Prebendary Row on "The Supernatural in the New Testament, Possible, Credible, and Historical." Mr. Row had already proved himself a master in the great controversy of the day, especially by his work, "The Jesus of the Evangelists: His historical character vindicated"—a work which may be safely and most earnestly recommended to all who really wish to know whether Jesus of Nazareth was merely a religious reformer, moved by the profound instincts of a great and original soul, or the Supernatural Being that is set forth in the fourfold history of the Gospels. A question this, which involves responsibilities on the part of the inquirer, far greater than any which are usually associated with the formation of opinion. Mr. Row's conduct of an argument is sometimes circumlocutory, but there is more than compensation for this defect in the real force of his argument, and in the earnestness with which he reasons. He is scrupulously fair in stating the case to be determined; but he cannot—we presume he does not wish to—divest himself of the consciousness of the solemn issues that are involved in the controversy.

Mr. Sanday, the author of the work now before us, has likewise given proof of his power in his own special department of the controversy. His work on "The Authorship and Historical Character of the Fourth Gospel," considered in reference to the contents of the Gospel itself, is a most valuable contribution to the defence of the Johannine authorship of the Fourth Gospel. With regard to his present work he informs us that he could not have undertaken it without stipulating for entire freedom, and that such freedom was kindly and liberally granted to him. This is as it should be. No man can do justice to himself, or to his subject, if he is fettered at every turn by the reflection that he is the agent of a many-minded committee. Mr.

"The Gospels in the Second Century." An Examination of the critical part of a work entitled "Supernatural Religion." By W. SANDAY, M.A. (London: Macmillan and Co.)

"A Ride to Khiva." Travels and Adventures in Central Asia. By FRED. BURNABY, Captain Royal Horse Guards. With Maps and an Appendix. Second Edition. (Cassell, Petter, and Galpin.)

Sanday has prosecuted his work as freely as if it had originated spontaneously in his own mind. And the Christian Evidence Society is responsible only for having set his mind and pen to work.

It will be seen that the department of Apologetics, to which Mr. Sanday's book belongs, is that to which Professor Lightfoot has devoted himself in the pages of the *Contemporary Review*. But after the date of Dr. Lightfoot's first three articles, Mr. Sanday was "usually the first to finish." "Seeing the turn that Dr. Lightfoot's review was taking," he says, "and knowing how utterly vain it would be for any one else to go over the same ground, I felt myself more at liberty to follow a natural bent in confining myself pretty closely to the internal aspect of the inquiry. My object has been chiefly to test in detail the alleged quotations from our Gospels, while Dr. Lightfoot has taken a wider sweep in collecting, and bringing to bear, the collateral matter of which his unrivalled knowledge of the early Christian literature gave him such a command." There is thus a difference of plan between the two authors. But there is, we must confess—at least so it appears to us—another difference. Dr. Lightfoot grasps his facts more firmly, sees their historic and argumentative bearings more clearly, and has a greater faculty of putting them so as to make them seen and felt by others. Making the necessary allowance for the plan which Mr. Sanday set before himself, we still think that he does not attach the full value inferentially, and, as perhaps he would say, "collaterally," to his own facts. Some err in the direction of special pleading. "There is a constant tendency," we admit, as Mr. Sanday says, "to draw conclusions much in excess of the premises." But it is possible to err in the opposite direction as well. "Ideally speaking," Mr. Sanday remarks, "Apologetics ought to have no existence distinct from the general and unanimous search for truth, and in so far as they tend to put any other consideration, no matter how high or pure in itself, in the place of truth, they must needs stand aside from the path of science." We accept the latter part of this dictum—at least, the spirit of it, but not the former. We not only admit, but would maintain with all earnestness, that under no circumstances can "any other consideration" be allowed to take "the place of truth." But as to the former part of the statement we have quoted, "Apologetics" are clearly distinguishable from "the search for truth." They consist rather in the defence of truth. The "Apologet" is supposed to have searched for truth and to have found it, and the object of his "Apology" is to defend it. In his defence he may, more or less, set forth the process by which he has reached his convictions, and he must set forth the grounds on which his convictions rest. He is an "advocate"; and while in the sacred cause of religion, the advocate is bound to maintain the judicial temper, still his office is that of advocacy—the advocacy of that which, on grounds satisfactory to his own judgment and conscience, he believes to be the very truth.

Lightfoot, and Westcott (who goes over much of the same ground in the new edition of his book on the Canon of the New Testament), do not seem to us to have failed in maintaining an honest judicial spirit in their work as advocates. But Mr. Sanday seems to us to have too little of the spirit of the advocate. A strange charge, some will think; a veritable virtue, others will say. We are content to give our impression. His book, however, is one of great value, and should be studied in connection with Lightfoot and Westcott. To those who are inquiring into the history of the four books which are known to us as "Gospels," and to those who wish to be able to set forth fairly and fully the claims of these books to be considered apostolical and original histories, Mr. Sanday's discussions cannot fail to be useful.

As to "the supernatural" in the Gospels, Mr. Sanday has no manner of doubt, although in his excessively judicial manner, he uses some terms which might well be omitted, such as those we italicise in the following extract:—

The Christian miracles, or what in our ignorance we call miracles, will not bear to be torn away from their context. If they are facts, we must look at them in strict connection with the ideal life to which they seem to form the almost natural accompaniment. The life itself is a great miracle. When we come to see it as it really is, and to enter, if even in some dim and groping way, into its inner recesses, we feel ourselves abashed and dumb. Yet this self-evidential character is found in portions of the narrative that are quite miraculous. These, perhaps, are in reality the most marvellous, though the miracles themselves will seem in place when their spiritual significance is understood, and they are ranged in order round their common centre. . . . That miracles, or what we call such, did in some shape take place, is, I believe, simply a matter of attested fact. When we consider it in its relation to the rest of the narrative, to tear out the miraculous bodily from

the Gospels, seems to me in the first instance a violation of history and criticism rather than of faith.

But with this conviction why make the utterly gratuitous concession or supposition contained in the following words, which we have taken out of their place in the paragraph just quoted:—

Doubtless some elements of superstition may be mixed up in the record as it has come down to us. There is a manifest gap between the reality and the story of it. The Evangelists were for the most part "Jews who sought after a sign." Something of this wonder-seeking curiosity may very well have given a colour to their account of events in which the really transcendental element was less visible and tangible. We cannot now distinguish with any degree of accuracy between the subjective and the objective in the report.

Has Mr. Sanday forgotten that Christ said to His apostles, "The Comforter, the Holy Ghost, whom the Father will send in My name, he shall teach you all things and bring all things to your remembrance, whatsoever I have said to you"; and again, "When He, the Spirit of truth, is come, He will guide you into all truth"? Two of the Gospels were written by apostles, Matthew and John, to whom this promise was most specially made. Are we to suppose that these apostles, in whom we must believe the promise to have been fulfilled, were, after all, so left to themselves, that their narratives are vitiated and rendered inaccurate by their own "subjective" superstition? And if there is no ground for this supposition in their case, neither is there in that of the other two Evangelists, "Companions of Apostles," as they are carefully defined by Irenaeus and others, and one of whom was not a Jew but a Gentile convert. But apart from our Lord's promise and its fulfilment, what are the facts? That the personal disciples of Christ were imbued with the prepossessions of their countrymen, we know; but there is not one instance recorded of their "seeking after a sign," as did other "Jews." Even of such "Jewish" ideas of the Messiahship as they shared in common with others, they were entirely purged by the resurrection and ascension of Christ, and the Divine teaching which followed. Long before Matthew and John wrote their Gospels, they had ceased, and their brethren had ceased, from the spirit which asked, "Wilt thou at this time restore the Kingdom to Israel?" More than this. Of all the miracles recorded by the Evangelists, there is not one of the order of the "signs" which the "Jews" were perpetually seeking. And whether the Evangelists themselves desired signs of this order or not, their record is not only free from all intermixture of such signs, but contains our Lord's emphatic protest against the spirit which demanded them. In the face, then, of the fact that our Lord's personal followers, however "Jewish" in some things, never did ask for "signs" such as the Scribes and Pharisees demanded, and that every one of the four Evangelists records Christ's protest against the demand, to say that the Evangelists were "Jews who sought after a sign," and that "some elements of superstition may be mixed up in the record" they have given us of Christ's miracles, is not only groundless, but contrary to evidence.

There are some other passages in Mr. Sanday's book, which, like the one we have just quoted, appear to us to be questionable. But it is more pleasant to turn to matters in which he commands our entire sympathy and acquiescence. Of these there are not a few. But the limits of space render it impossible for us to enter into details. On the great question of the Resurrection of our Lord, which, if it be a fact, carries the whole of Supernatural Christianity with it, Mr. Sanday gives no uncertain sound. Perhaps he goes too far when he says that "merely as a matter of historical attestation, the Gospels are not the strongest evidence for the Christian miracles"—the strongest, he thinks, being found in "the undoubted writings of one who was himself a chief actor in the events which followed immediately upon those recorded in the Gospels." But if this is putting the matter too strongly, Mr. Sanday is right in appealing to the "undoubted writings" of the Apostle Paul—"undoubted" even by the Tübingen school—in proof of the "supernatural" in primitive Christianity, and especially in proof of the Resurrection of Christ.

There is a fact, indicated by Mr. Sanday, in which "Apologetic" writers may rejoice with those whose faith rests on other grounds than reason and logic:—

In looking back over the course that Apologetics have taken, we cannot help being struck by a disproportion between the controversial aspect and the practical. It will, probably, on the whole be admitted that the balance of argument has in the past been usually somewhat on the side of the Apologists; but the argumentative victory has seldom, if ever, been so decisive as quite to account for the comparatively undisturbed continuity of the religious life. It was in the height of the Deist controversy that Wesley and Whitfield began to preach, and they made more con-

verts by appealing to the emotions than probably Butler did by appealing to the reason. A true philosophy must take account of these phenomena. Beliefs which issue in the peculiarly fine and chastened and tender spirit which is the proper note of Christianity, cannot under any circumstances, be dismissed as delusion. Surely if any product of humanity is true and genuine, it is to be found here. There are, indeed, truths which find a response in our hearts without apparently going through any logical process, not because they are illogical, but because the scales of logic are not delicate and sensitive enough to weigh them.

There is ground here for hope respecting the future of the Christian faith. While it has nothing to fear from historical criticism, or from scientific discovery, its grand power consists in its manifestation of truth to the conscience and heart of our humanity.

THE WORKING CLASSES ON WAR.

An address to the working classes on the Eastern Question, drawn up by a sub-committee appointed at a conference held in London of representatives of working-men's societies, has been submitted to a meeting of the general committee, and unanimously adopted. The address, which is in the following terms, is signed by the members of the sub-committee:—

Fellow Workmen,—There must be no war in Europe. The worst of all the evils which beset modern Europe is the hostility of race and religion. Wars of race and wars of religion—these are the pests of our generation. These are the clouds which darken the future, and hopelessly defer the time when industry shall take the place of war as the great field of man's social activity. We call upon the workmen in all countries of Europe to watch their rulers at the present crisis, and counteract as best they may the rivalry of dynasties, races, and creeds.

No war between Russia and Turkey? There is just cause for the popular feeling in Russia. But let her once draw the sword, she will be possessed, it is to be feared, with blind religious bigotry. The Turk will fight to the bitter end, and will justify himself hereafter in his intolerance.

This war is not inevitable. England, if she only does her duty, may be able to avert it. That duty is to join cordially with Russia and the other Great Powers to force the Turkish Government to release its hold on the revolted provinces, to the full extent of self-government, which will admit of their growth in prosperity and civic habits. The governing Turk of the nineteenth century is the same as the Turk of the eighteenth century, minus the power of doing mischief abroad. The money spent and blood spilt for him twenty years ago have only served to prop up a little longer an execrable barbarism. England especially is responsible for this. It is now the duty of the working classes of this country to proclaim in an unmistakable voice that the direct rule of the Ottoman Government over the non-Mussulman Provinces must cease. The political ascendancy of the Turk with his Asiatic barbarity must be brought utterly to an end. Mahomedan intolerance must be broken down—so the truest service will be done to the Mahomedan religion—that religion must be left free and unbiassed. Unity of opinion will come last. Liberty of opinion must come first.

The duty of striking down oppression is forced upon England. She must reverse the policy of the last twenty-five years. The English nation will not be bound by any alliance with the oppressor. The dread of Russian aggression is unreal in the face of Europe's opposition; the nations of the West will not assent to the absorption of Turkey in Russia. To act upon such dread by any measure of hostility would at the present moment be criminal impolicy. It would encourage the Turk to his ruin, and it would fasten upon England the indelible shame of sacrificing her duty to her interest, the great duty of redressing oppression and preventing war to the paltry interests of her mercantile Empire.

England has outlived her own era of religious persecution and race enmity. Let all her influence be exerted to save Europe from their sway.

A portion of the commercial class is calling for another of those wars connected with trading interests which have been the disgrace and hindrance of our generation. Let our voice be raised for justice and peace. The working classes of this country will never forgive the Minister who shall associate this country with the cause of oppression. We are determined to use through our various organisations all legitimate means at our command to ensure that not one penny of English money shall be spent, or one English life sacrificed, to prop up the most detestable despotism that ever existed.

(Signed)

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